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MONASTICON HIBERNICUM;

OR,

THE COMPLETE

MONASTICAL HISTORY

OF IRELAND,

CONTAINING AN ACCOUNT OF ALL THE ABBEYS, PRIORIES, CONVENTS, AND NUNNERIES,

OF THE VARIOUS RELIGIOUS ORDERS,

Which have been, and are,

IN THE KINGDOM.

COMPILED FROM THE MOST AUTHENTIC ANCIENT AND MODERN MSS. AND PRINTED WORKS.

BY W. J. B.

Compiler of the Complete Annual Catholic Registry, &c.

DUBLIN.—PRINTED FOR THE PROPRIETOR, AND

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1839.

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INTRODUCTION.

To give an accurate account of all the Abbeys, Priories, Convents, Nunneries, and other Religious Establishments, that have been, or are, in Ireland, is the object of the following pages.

As the variety of, and differences in, the books hitherto published, rendered accuracy, in every instance, extremely difficult, it may be well to say something on the nature of those works, and upon the plan the present writer has adopted.

The works on religious institutes may be divided into three classes;—those which present a history of the orders, in particular—those which give an account of the orders, in general; and those which present an account of communities in Ireland. Of the first class—the Canons Regular of St. Augustin, and of the Premonstratenses, there is a history in *Joan le Paige, Bibliotheca Ordinis Premonstratensis, præsertim verò Sancti Augustini regulam profitentium, utilis maximeque necessaria.* Paris, 1633.—In *Trull. de Ord. Canonicor. Regular., &c.,* and in Gabrieli's *Pennote Novariensis Historia Canonicor. Regular.*

An account of the Benedictines is given at length in *Annales Ordinis Sancti Benedicti,* by Mabillon, in six vols. quarto, or in *Acta Sanctorum Ordinis Sancti Benedicti,* by the same, in nine volumes folio, or the substance of these may be found in Bulleau's *Abregè de l'Histoire de St. Benoit,* two volumes quarto, 1664.

A full account of the Franciscans may be found in the "Annals" of the order, by Father Wadding, an Irishman, in seventeen volumes folio, entitled, *Lucæ*

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Waddingi Annales Minorum, seu Historia Trium Ordinum a Sancto Francisco Institutorum, Editio secunda, studio Josephi Mariæ Fonseca.—Romæ, 1731. Father Harold, another Irishman, has published a good abridgment of Wadding's work, and a continuation of it, in two volumes.

The history of the Dominicans is elegantly written by Father Touron, a friar of that order, in six vols. quarto. The history of this order in Ireland, written by Dr. Burke, bishop of Ossory, so remarkable, although said to have been printed at Cologne in 1762, was printed at Kilkenny, under the title of *Hibernia Dominicana.* It is a great typographical curiosity. The supplement is not easily found; and the pages from 136 to 147, are wanting in most of the present copies.

The history of the Carmelites is written in the *Speculum Carmelitarum*, printed at Antwerp, in four vols. folio, 1680.

An account of the Trinitarians is given in *Annales Ordinis SS. Trinitatis, auctore Bon. Baro, Ordin. Minor.—Romæ*, 1684; in *Regula et Statuta Ord. SS. Trinitatis*, in duodecimo, 1570; and abridged in the English history of the order, by Father Dwyer.—Dublin, 1795, duodecimo.

An account of the Society of Jesus is given by Orlandini, Sacchini and others, in the *Historia Societatis Jesu*, by Fathers Ribadaneira, Maffei, Bartoli, and Bouhours, in their lives of St. Ignatius, in *Lettres Edifiantes*, and the *New Disquisition concerning the Society*, from the *Nouvelles Considerations*, printed at Versailles, 1817, and in London, 1819. Dallas, although a protestant, has nobly vindicated this admirable order against its calumniators.

An account of the Knights Templars is given by Abbé Vertot, in his *History of the Knights of Malta*, which has been translated, and published in three vols. octavo, in Dublin; and also, in *Le Martyrologe des Chevaliers de Malte, par M. Goussancour*, in two vols.

The history of religious orders in general, has been given by various authors. Of the eastern monks,

or primitive Fathers of the Desert, there are full accounts in *Vies des Peres du Dèsert, par Arnauld d'Andilly*, three vols. octavo, or two vols. quarto; in *Vies des Saints Peres des Dèserts d'Orient et d'Occident, par Villeford*, five vols. duodecimo; in the *Vitæ Patrum by Rossweide*, one vol. folio; and *the Lives of the most Eminent Saints of the Oriental Deserts*, by the Rt. Rev. Dr. Challoner, 1 vol. 8vo, also in duodecimo. Ample and authentic accounts are also given of those institutes, and of modern orders, by Dr. Alban Butler, in his inimitable work, *the Lives of the Fathers, Martyrs, and principal Saints*, repeatedly printed in twelve vols. octavo; but particularly in Dublin, 1833, also in the "Acta Sanctorum" of those renowned Jesuits—the Bollandists.

Father Helyot, a Franciscan friar, in *L'Histoire des Ordres Monastiques, Religieux et Militaires*, eight vols. quarto, gives a succinct account of the origin and nature of orders in general—of the eastern monks—of the western or Benedictines, and of the congregations diverging from them—of the canons regular of St. Augustin; and of the four mendicant orders, Franciscan, Dominican, Carmelite, and Hermits of St. Augustin.

A brief account of the various religious orders, ancient and modern, is given by Dr. Challoner, in chapter xviii, of *the Catholic Christian Instructed*.

Of the various histories of the monastic or religious communities in Ireland, it is now our duty to speak. It is not our object to dwell upon all the ancient manuscript monasticons and martyrologies of Ireland. Detailed accounts of many of them are given in Father Colgan's collections. The most ancient record which the present writer has seen, is the famous *Book of the Church and Monastery of Fenagh*, in the county Leitrim, written in Irish verse, by St. Caillan, consecrated Archbishop by St. Patrick. This most curious work, which was transcribed in 1517, gives an account of Irish kings, and monks, in general, and what belonged to Fenagh in a particular manner. We expect to see this work soon translated.

According to Colgan, *Aenghios Hui-Bhlean*, a monk in the Queen's county, about the end of the eighth century, left various works, in which he describes the monasteries and churches in Ireland, down to that time.

Tamhlachtt, or Tullow martyrology, was written before 900, in which, with the other Irish Saints, those who founded monasteries are specially mentioned.

In the *Cashel Calendar*, written about 1030, ancient lists of Irish Saints, and monks, particularly those of the Archdiocess of Cashel, are given.

In *O'Gorman's Martyrology*, composed in Irish verse about 1167, are enumerated (with the principal saints of other nations,) the saints and religious of Ireland.

Donegal Annals and Martyrology are a selection made from foreign and domestic Hagiologists, by Fathers M. O'Clery, Fearfessa O'Maelchonaire, P. O'Clery, and P. Duigenan, learned and pious Irish friars, who associated in the Franciscan Convent of Donegal, to compile and translate materials for the *Lives of Irish Saints*, for Fathers Ward and Colgan. This work is also called, the *Annals of the Four Masters.*

St. Cummin, or Connor, about 650, left, in verse, an account of the principal Irish Saints, and religious.

Aengheesn Giolla De; *or Aenguss Ceile De*, (or Deicold *i. e.* servant of God) about 850, compiled an account of saints and religious in Ireland, in six books. In the three subdivisions of the first book, he enumerates three hundred and forty-five bishops, two hundred and ninety-nine abbots and priests, and seventy-eight deacons.

St. Cormac, king and primate of Munster, (who died in 903,) in his work, called *the Psalter of Cashel*, has left us many interesting details of Irish saints, religious, monks, and kings.

The ecclesiastical history of the venerable Bede of the eighth century, although not strictly Irish, gives some interesting facts connected with Irish monasteries.

Shalvach or *Sealbhach*, secretary to Prince Cormac, famous for piety and erudition, left a genealogical account of the saints and religious of Erin, com-

mencing with *Naovsheanchas naoiv Innse Fail, or Sacred Pedigrees of the Saints of Faill's Isle.*

Tigearnach O'Braoin, (Breen) in 1088, wrote his *Annals of Clouinmacnoish,* in which he enumerates the holy men of Ireland.

Augustine M'Graidin, canon regular of the Abbey in the Isle of Saints, near Longford, left us the *Lives of Saints, and Ecclesiastical Annals,* to 1405, when he died, according to Ware.

Cathal Macguire, of Fermanagh, Canon of Armagh, and Dean of Clogher, a man of great piety and antiquarian knowledge, continued the *Ecclesiastical Annals and Martyrology,* until his death, 1st April, 1498, in his sixtieth year.

The Antiphonary of Bangor Monastery, in Ireland, according to Muratori, (keeper of the Ambrosian library at Milan,) was written in the seventh or eighth century in Irish characters. It gives an account of St. Patrick, and the ancient saints and religious of Ireland.—*See Murat. Arezzo,* 1771, *part* 2, *Tom. xiii. p.* 24.

MS. Book of Kilkenny, which, according to Colgan, was written by Evin, before the middle of the sixth century, presents a great body of sacred and religious biography; from whence Fathers Ward and Colgan largely extracted for their work.

Dr. Roth, a native of Kilkenny, and D.D. in the university of Douay, V. General of Armagh, and Bishop of Ossory, who died 1655, has left us many works and Mss. to which Primate Usher, was largely indebted for his antiquities. His "*Ireland Rerising*" was printed in 1621. His tract on the names of Ireland, prefixed to the "*Florilege*" (or flowery collection of the Isle of Saints) was printed in 1624. The unedited Mss. of his "*Hierographia Hibernica,*" and other works, present many pieces of the ecclesiastical and monastical history of his native land, of which Fathers Colgan, Messingham, and others, availed themselves.

Mc.Carthy, Riabach, and O'Sullivan, left many ecclesiastical and monastical records of Ireland, mentioned by Colgan, which have become a prey to time,

or were transplanted with many others to foreign lands.

Father Hugh Ward, who was a native of Donegal, was educated at Salamanca and Paris, about the year 1590, affiliated into the Franciscan order in 1616, and was next lecturer and guardian of the Franciscan Irish College at Louvain, where he left before his death, which happened in 1635, a martyrological and other works in print and Mss. which afforded great assistance to Father Colgan in his labors.

Father Luke Wadding, born in Waterford in 1588, studied logic and philosophy in Ireland; at fifteen he entered the Jesuit College at Lisbon; then as novice under the Recollet Friars, at Motazinhos, near Oporto. He received the Franciscan habit in 1605, and priest's orders in 1613; became Professor, Preacher, and Lecturer of Divinity in Liria, Coimbra, and Salamanca, where he was applauded for his knowledge of the Portuguese, Castilian, Greek, Latin, and Hebrew languages, and employed as Ambassador to the holy See, on the question of the immaculate conception. He was founder of St. Isidore's College at Rome, in 1625, and of a preparatory college for his own order, at Capranica, (about twenty-eight miles from Rome,) in 1656; and, as a prodigy of learning, died at Rome, Nov. 18th, 1657. His *Annals of the Franciscans* in seventeen vols., and of the *Writers of the Franciscan order*," folio in 1650, present most valuable materials for the ecclesiastical and monastical history of Ireland.

Father John Colgan, a native of Donegal, entered the Franciscan order of strict observance, at an early age; he afterwards became professor of Divinity in Louvain, where he died in 1658. His five folio vols, (of which two only, amounting to 1652 pages, he lived to publish,) contain the Acts of the Saints of the Island of Saints; the Antiquities of the Sacred Island: and lives of the founders of religious establishments and monasteries in Ireland. Patrick Lynch, secretary to the Gaelic Society, a short time before his death, commenced translating the greater part of Colgan's collections, in his "*Hibernia Sancta*" which was printed in 1817. It is to be regretted that it has not been completed.

Philip Sullivan Beara, in his "*Compendious History of Catholic Ireland,*" printed in four tomes, quarto, at Lisbon, in 1621; has left us some ecclesiastical and monastical notices, but he is deemed too credulous.

Father John Lynch, a native of Galway, archdeacon of Tuam, afterwards V. A., or bishop of Killala, who died in 1670, in his refutation of Gerard Barry or "*Cambrensis Eversus,*" has left us much ecclesiastical information, in which, as Dr. Nicholson *(Irish Historical Library)* says, "he has pointed out the mistakes, blunders, and falsehoods, of an insolent pretender to skill in the annals of this kingdom."

Father Thomas Messingham; born in Leinster, appointed Apostolic Prothonotary and Moderator of the Irish College in Paris, where his "*Offices of Irish Saints,*" were published in 1620, and his "*Florilege of the Isle of Saints,*" in 1624.

Roderick O'Flaherty, who, according to Hardiman, (Hist. Galway) was born at Park, in Galway, about 1630, and died April 8, 1718, author of the celebrated *Ogygia*, printed in 1684, "left several valuable manuscripts, particularly his *Ogygia Christiana*, or Annals of the Christian Ages until the dissolution of the Irish Monarchy," which, no doubt, throw great light upon the history of the ancient religious establishments in Ireland.

Father Anthony Hickey, (Hignaeus) a Franciscan, born in Clare, very learned in languages and divinity, a definitor of the order in 1630, and afterwards Superior of the College at Louvain. He assisted F. Wadding in compiling his stupendous works, and died in 1641.

Father Patrick Fleming, a Franciscan, born in Louth in 1599, and died in 1631, wrote lives of Irish Saints and Abbots.

Primate Usher, (who was born in Ireland 1578, and died in 1655) in his "*Primordia,*" or Origin of the British Churches, and in his "*Sylloge,*" or collection of letters respecting Ireland, printed in 1696, (with some absurd statements, which might be expected from a protestant bishop, refuted by Lanigan and others,)

has left us an admirable account of ancient monasteries in this country.

Sir James Ware, another Protestant, who was born in England 1593, and died in Dublin 1666; has left us a most valuable, and in general, a most accurate account of the Monasteries in Ireland, in the second volume of his works, published in Dublin in 1626 and 1655, and in London 1656.

Father Francis Porter, who was born near Drogheda, (Co. Meath,) early initiated into the order of St. Francis, completed his studies at St. Isidore's in Rome, where, after obtaining a doctor's degree, he was chosen Jubilate Lecturer of Divinity, and President of the College; died seventeenth of April 1682. In addition to various polemical works, his "*Compendium of the Ecclesiastical Annals and History of Ireland,*" printed at Rome, quarto, 1690, presents some curious monastic details.

Abbé Mac Geogheghan, (who was born in Ireland, and died in Paris, about 1775,) in his *Histoire de l'Irelande* printed at Paris, in 1758, three vols. quarto and lately translated by O'Kelly into English, three vols., octavo, makes various references to the monasteries and other religious establishments in Ireland.

The next who wrote expressly on the religious institutions of Ireland, and whom we purpose to follow more immediately, is Louis Augustus Alemand, who was born in Grenoble, in 1663. His "*Monasticon Hibernicum*" in French, was dedicated to King James II., and printed at Paris in 1690, duodecimo. It was translated into English, and enlarged by Captain J. Stephens, and printed without a name in London, 1722, octavo. Alemand considerably enlarged the list of religious houses, left by Ware and Usher; and availed himself of the labors of Father Colgan, and of many *Irish Mss.*, then, for safety, sent beyond the seas.

Walter Harris, (a protestant,) followed next: he was born in Mountmellick about 1690, entered Dublin College in 1704, and, after being appointed Doctor of Laws, died July 4th, 1761. Having newly translated

and enlarged *Ware's Antiquities, Irish Writers, Bishops and Monasteries,* he published the first volume at Dublin, in 1739, and the second, with illustrations of the monastic habits, (engraved at Paris,) at same place in 1747.

Ware's *Whole Works,* by Harris, were again printed in two folio volumes, at Dublin, in 1764. It is to be regretted that the analytical form of the lists of the Irish Monasteries, adopted by Harris, in this work, is too much confined to give any thing like a full or satisfactory account of them. The whole occupies but twenty-two pages, whereas Alemand's work (all of which we shall substantially give) contains 450 pages.

The Report made by his Grace, the Primate, from the Lord's Committee, in 1731, which the present writer possesses, presents a curious account of the religious establishments, particularly the Franciscans, then in Ireland, to which we must call attention in the progress of our work.

In "*The Life of the most eminent and truly illustrious Bishop, St. Patrick,*" printed in Dublin, octavo, 1747, there are most valuable notes on the ecclesiastical and monastical buildings in Ireland and elsewhere, which we have used, where necessary, and with many of which Lynch has enriched his life of St. Patrick, printed in 1815 and 1828.

Dr. Nicholson, Bishop of Derry, who died in 1718, in his *Irish Historical Library,* printed in 1724, octavo, gives an account of some monastical writers.

It is not necessary to say, that we have freely made use of the ancient and modern lives of Saints Patrick, Columkille, Bridget, &c.

The Brief Discourse in vindication of the Antiquities of Ireland, printed in Dublin, 1717; M. O'Reilly's *Dissertations on the Origin, Government, Letters, Science, Religion, Manners, and Customs of the Irish,* printed in Dublin, 1753; the *Essay on the Ancient and Modern state of Ireland,* about 1760; *Taaffe's Letters* (in 1798—1800;) and the late Edward O'Reilly's works, afford curious ecclesiastical information.

The Rev. Charles O'Connor, although of little weight, so far as his letters called *Columbanus* are concerned, (so ably refuted by Plowden and Clinch,) yet, as he enjoyed at Stowe almost the exclusive possession of Irish Mss. which of right belonged to our country, in his *Rerum Hibernicarum Scriptores et Auctores*, printed at Buckingham in 1814, quarto, he gives the names of Monasteries and religious establishments, with much interesting matter.

Mason's *Hibernia Antiqua et Hodierna*, printed in Dublin in 1819, quarto, we regret does not extend its details to the kingdom generally. The volume is mostly confined to the Cathedral, Annals, and Religious institutes of Dublin.

Dr. Villanueva's *Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula, &c.*, printed in Dublin, octavo, 1835, present some critical notes upon several ancient Irish Monasteries.

At the end of the "Historical Collections," printed in Dublin, 1758, there is an appendix, setting forth the Abbeys, Priories, and other religious houses, dissolved in Ireland, extracted from Ware, Harris, Alemand, and others. So far as this goes (but seventy-nine pages) the account seems perfectly correct.

In the Dublin edition of Butler's Saints, printed in 1784, (and again by Cross in 1802,) first published under the patronage of the then C. Archbishop of Dublin, Dr. Carpenter, there is a valuable appendix, which among other things gives an account (nearly similar to the last referred to) of the monasteries and other religious houses in Ireland, and is the same as that published in 1825, called an *Historical account of all the Monastic Institutes.* This freely makes use of Dr. Burke's *Hibernia Dominicana*, to which we are much indebted.

Archdall, the next in order, devoted his time and talents to monastical researches in Ireland. Patronized by Dr. Pococke, protestant bishop of Ossory, he compiled four or five folio volumes, on the Irish Monasteries; but not finding sufficient encouragement for so extensive a work, in 1786, he published an epitome of

it in one vol. quarto, containing 820 pages, with plates similar to those in Harris's edition of Ware. Although Archdall has, in many instances, displayed a laudable anxiety to augment the lists of Irish Monasteries, given in preceding works; yet, if we believe Dr. Lanigan, (who was born in Cashel, 1758, and died near Dublin 1828, and whose *Ecclesiastical History of Ireland* was published in 1822, four vols. octavo, a work of prodigious labor and criticism, to which we shall pay becoming respect,) he has, in many instances, attached monasteries to ancient Irish Churches, and attributed the foundation of others to St. Patrick, without sufficient authority: on the other hand, we think, that the extra criticism of Dr. Lanigan has induced him to diminish the real number in some instances.

Mr. William Cobbett, who was born in 1763, and died 1835, in the second vol. of his admirable *History of the Protestant Reformation*, has supplied us with a *List of the Abbeys, Priories, Nunneries, and other religious houses, in England, Wales, and Ireland.* The present writer feels some pleasure in knowing that he transmitted to Mr. Cobbett, in 1824, for his publication, a work full of most important details. Although his account of the Irish Monasteries is short, it is, in many respects, very complete, and gives some particulars, such as the value of the Monasteries, and the names of those to whom they were surrendered, not always to be found in more extensive works. Mr. Cobbett's preface is a powerful piece, and deserves to be studied by every lover of truth and antiquity.

Having thus briefly noticed the chief works of ancient and modern times, especially written on religious foundations in Ireland; we have but to refer to some other works, not exclusively confined to such institutions, but which we have consulted, where necessary, during our inquiries on the subject.

Dr. Ledwich's *Antiquities of Ireland*, first printed in 1790, quarto, and again in Dublin, 1803, amongst a few facts coming under his own observation, contain a bundle of falsehoods and blunders, rarely equalled, which have been triumphantly refuted in Dr. Lani-

gan's *Ecclesiastical History,* in its Abridgment by Dr. Carew, and in Dr. Milner's Tour through Ireland.

Captain Grose compiled two quarto volumes of the *Antiquities of Ireland,* and commenced publishing them in London, 1791; but had only proceeded with seven pages, when he died in June, same year. Far as the personal observations of Grose go, they generally appear accurate, and afford us data for deciding between the credulity of Archdall, and the doubts of Dr. Lanigan, as to the existence, at least, of several monasteries in his day: but wherever Ledwich has introduced his absurd statements, he has destroyed the credit of the work. The *Anthologia Hibernica* in 1794, Seward's *Topographia Hibernica,* printed in Dublin, in quarto, 1795; the *Collectanea* in 1795, and Sleator's *Topography,* in 1806, afford similar evidence of the ruins, or remains of those institutions. Since that period, we have had some labored disquisitions and essays on Irish Antiquities, which, although presenting little new, give many things not generally known.

John O'Phelan's work on the Cathedral Church of St. Canice, at Kilkenny, accurately published by Peter Shee, Esq. and printed in 1813, folio, presents several curious and interesting facts, connected with the ancient monasteries, at Kilkenny, which we must notice.

As it is our intention, in another volume, to give *A complete English and Scotch Monasticon,* including Willis's (admirable and scarce) *History of the Mitred Parliamentary Abbeys, and Conventual Cathedral Churches,* printed in London, 1718, octavo; it would be tedious, and, perhaps unnecessary, for us to mention here, in detail, those who have written upon that subject. The following, however, although mainly treating on religious houses in England, Scotland, and Wales, have some curious facts, concerning Monasteries in Ireland, as may be seen in the ensuing pages.

Wilkin's Concilia, in four folio vols. containing three thousand three hundred and thirty-two pages—a prodigious work—from which Hart has mainly taken his *Records,* already mentioned; Sir W. Dugdale's *Monasticon Anglicanum,* and Tanner's *Notitia Monastica,*

are works of great celebrity; and, although written by protestants, contain innumerable evidences of the ancient faith.

The *Regular Dissection of the Saxon Chronicles* (printed in London, 1833, duodecimo,) presents most curious criticisms on the writings of Elfric, Malmesbury, Hugo Candidus, Wulstan, Peinaldus, Athelwold, and on ancient annals, monasteries, &c.

Spottiswood has given us a succinct list of the religious houses in Scotland, which has been copied into (the first vol.) Carruther's *History of Scotland*, printed in Edinburgh,—two vols. octavo, 1826.

Hart's *Medulla Conciliorum*, (printed in 1833,) is compiled from Spelman, and other English writers.

Sir W. Betham's *Antiquarian Researches*, in 1827, give less information than might be expected. Mr. D'Alton, in his *Illustrations of Irish Topography, Prize Essay on Ireland, Antiquities of Meath, History of the Bishops, and of Co. Dublin*, quotes innumerable books and Mss., on Ecclesiastical and Monastic foundations. Hart has given *Ecclesiastical Records of England, Ireland, and Scotland*, octavo, 1836. The Rev. Mr. Brennan, in his work, now compiled, has displayed considerable talent and persevering industry in searching after the ecclesiastical antiquities of his native land.

The *Memoirs of the Ordnance, or Topographical Survey*, (now making in Ireland, in quarto volumes), present some interesting facts and documents, particularly those by Mr. Donovan. It were to be wished that Mr. Lewis's (most expensive) *Topographical Dictionary of Ireland* (preceded by a similar work of N. Carlile in 1810,) had been sufficiently accurate for reference. Hardiman's *History of Galway;* Stuart's *History of Armagh;* Smith's *History of Cork, Waterford and Kerry;* Vallancy's *Collectanea, de Rebus Hibernicis*, from 1750, to 1804, particularly in reference to Westmeath; Harris and Whitlaw's *Histories of Dublin;* Ryan's *History and Antiquities of County Carlow*, 1833; the *History of Carrickfergus in* 1823; Bell's *Prize Essay on Gothic Architecture in Ireland*, octavo, 1829; and the *County Statistical Surveys*,

(drawn up under the direction of the Royal Dublin Society,) have also been consulted.

From such a mass of materials, it is not the originality of an author; but the caution of a compiler, that is required. Our object was not to give *here, all* that might be collected in reference to the ancient and present religious houses in Ireland. We considered it better, at first, to confine ourselves to these simple inquiries, (reserving the annals and writers of each order in Ireland, for some other time.) I.—What has been the number of Abbeys, Priories, Monasteries, Nunneries, &c., of each order in Ireland? II.—Where was the immediate site (not merely parish and county, but peculiar locality in the parish) of each house? III.—Who was the founder? IV.—When was it founded? V.—What was the yearly value? VI.—What would it be now worth? VII.—What its probable size, extent, or description? VIII.—By what king or queen was it dissolved? IX.—To whom was it granted? X.—Does it, or its ruins, remain? XI.—Has it been restored on or near the former site?

To be as accurate, as the nature of such a work would allow, the writer has applied to those connected with religious orders in Ireland, most conversant with the subject, and feels grateful for the kind assistance they have given him. Their retiring modesty forbids the mention of their names; but the reward of their virtues and works shall follow them.

Instead of adopting the plan of arranging the mixed establishments, under the various counties, (as followed by Archdall, Cobbett, and others,) to ascertain, with greater facility, the precise number of houses connected with each order, we preferred enumerating them under the respective institutes, commencing with the canons regular of St. Augustin; and afterwards referring to them in their respective counties. Whilst most of the preceding writers on the subject, limited their inquiries to the monasteries suppressed—we, far as possible, have detailed the entire of those that were, or are, in Ireland, including the religious houses established even since the Reformation.

ON THE MONASTIC AND RELIGIOUS LIFE.

"I will lead her into the wilderness, and I will speak to her heart."—Osee ii. 14.

The children of God, from the earliest ages, have loved retirement. Those who from their state in life were actively engaged in the world, while they served God publicly, sought convenient times to attend more closely to private and particular devotion; whilst those who could separate from the cares of the world, left their country or their homes, and, in a state of solitude, or seclusion, dedicated themselves more immediately to the service of God;—for as Isaias says, "The Lord changes the desert into a place of delights, and makes the solitude a paradise, and a garden worthy of himself."

Of the first class, we have all the holy Kings, Queens, Nobles, and other persons in active life, who attended to the "one thing necessary." (Luke x. 42.) Thus whilst David attended daily to the affairs of his kingdom, he devoted his nights and secret hours to fasting, contemplation, and prayer. "I have labored in my groanings, (says he,) every night: I will wash my bed—I will water my couch with my tears." (Psal. vi. 6.) "I prevented the dawning of the day—my eyes to thee have prevented the morning, that I might meditate on thy words." (Psal. cxviii. 147, 148.) "I arose at midnight to praise thee." (62.) "Seven times a day I have given praise to thee." (164.) "My knees are weakened through fasting, and my flesh is changed for oil." (Ibid. cviii. 24.) "I am smitten as grass, and my heart is withered, because I forgot to eat my bread. Through the voice of my groaning my bone hath cleaved to my flesh. I am become like a pelican of the wilderness; I am like a night raven in the house. I have watched, and have become as a sparrow, all alone on the house-top." (ibid. ci. 5, 6, 7, 8.) Holy Judith, as we learn from the book under her name, (which is admitted, with that of Esther, as an authentic history, even by those who

deny its inspiration,) made herself a private chamber in the upper part of her house, in which she abode, shut up with her maid. And she wore hair-cloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moon, and the feasts of the house of Israel." (ch. vii. 5, 6.) "And chastity was joined to her virtue, so that she knew no man all the days of her life, after the death of Manasses her husband." (Ibid. xvi. 26.) Queen Esther, likewise, "had recourse to the Lord—laid away her royal apparel, put on garments suitable for weeping and mourning; instead of divers precious ointments she covered her head with ashes and dung, and humbled her living with fasts."—(Esther xiv. 1, 2.) Holy Job in like manner reprehended himself, and did penance in dust and ashes, (Job xlii. 6,) and declares (ch. xxi. 17,) how "he never eat his morsel alone, but divided with the poor his food, his clothes, and his dwelling." St. Clement, speaking of the religious of the old law, says, (Epistle to the Corinthians,) "Let us be followers of those who went about in goatskins and sheepskins, preaching the coming of Christ. Such were Elias and Eliseus, and Ezechiel, the prophets. And, let us add to those, such others as have received the like testimony, Abraham, Job, Moses, David, &c. Did not Abraham go forth from his own land, at the command of God, and went out as St. Paul says, (Heb. xi. 8,) "not knowing whither he went?" Did not Jacob make a vow, saying, "If God shall be with me, and shall keep me in the way by which I walk, the Lord shall be my God; and this stone, which I have set up for a title, shall be called the house of God?" (Gen. xxviii. 20.) And when he "came to Luza, which is in the land of Chanaan, surnamed Bethel, he, and all the people that were with him; and he built there an altar, and called the name of that place the House of God." (Ibid. xxxv. 6, 7.) And to show that it was agreeable to the law of Moses, and common for the servants of God, even then, to vow to live in retirement, to live continent, to fast, or to be abstemious, we find God himself thus declaring his will: "And the

Lord spoke to Moses saying; speak to the children of Israel, and thou shalt say to them—when a man, or woman, shall make a vow to be sanctified, and will consecrate themselves to the Lord, they shall abstain from wine, and from every thing that may make a man drunk. They shall not drink vinegar of wine, or of any other drink; nor any thing that is pressed out of the grape—nor shall they eat grapes, either fresh or dried. All the days that they are consecrated to the Lord by vow, they shall eat nothing that cometh of the vineyard, from the raisin even to the kernel."—(Number vi.) In Deuteronomy (xxiii. 21) the people are expressly commanded to be faithful in performing whatever is offered by vows; although "if it had not been promised there would be no sin." In Ecclesiastes (v. 4,) we are told "that it is much better not to vow, than after a vow not to perform the thing promised." How great was the voluntary austerity of "the Rechabites, or sons of Jonadab, who neither drank wine, nor built houses, nor sowed seed, nor planted vineyards nor had any, but dwelt in tents all their days!" (Jerem. xxxv.) Which was so pleasing to God, that he declared "there should not be wanting a man of the stock of Jonadab." (Ibid.) How great were the merits and rewards of the prophet Eliseus, who fasted and prayed, and lived so much in retirement!" (4th Kings.) How wonderful the sanctity of the prophet Elias, who was miraculously fed from heaven, whilst fasting from human food for forty days in the desert! (3rd Kings xix.) How astonishing the miracles of the prophet Isaias, "who brought the shadow of the sun ten degrees backwards, by the lines," (4th Kings xx.) "and who is called the great prophet, (Eccl. xlviii. 25) and faithful in the sight of God,"—who sought, all his days, retirement, prayer and fasting. How admirable were the virtues, the fastings, the prayers, the watchings, and solitary spirit of Jeremias, "who was sanctified in the womb of his mother, and made a prophet unto the nations!" (Jer. i. 5.) Did not Daniel, by fasting, prayer, and retirement, dispose himself for celestial visions? (Dan. ix. 3—x. 3, 7, 10.)

Did not Ezra and Nehemiah follow his example?—(Ezra viii. and Nehem. i. 4.) But why go into detail—were not the lives of all who served God, even in the ancient law, models of retirement, of penance, of self denial, and of prayer? "And what shall I yet say? (adds St. Paul.) For the time would fail me to tell of Gideon, of Barac, of Samson, of Jephte, of David, of Samuel, and of the prophets: who, through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from their infirmity, became valiant in war, put to flight the armies of foreigners: women received their dead raised to life again; but others were racked, not accepting deliverance, that they might find a better resurrection. And others had trial of mockeries and stripes, moreover also of bands and prisons: they were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, in goat-skins, being in want, distressed, afflicted: of whom the world was not worthy: wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these being approved by the testimony of faith, received not the promise, God providing something better for us, that they should not be perfected without us."—Heb. xi. 32 to 40.

Is not St. John the Baptist presented by our divine Redeemer, as a model of penance and mortification. (Matt. xi.) Who "was great before the Lord; who drank no wine nor strong drink, and who was filled with the Holy Ghost, even from his mother's womb." (Luke i. 15.) Who was "strengthened in spirit, and was in the deserts until the day of his manifestation to Israel." (Ibid. v. 80.) "Who was clothed with camel's hair, and a leathern girdle about his loins, and ate but locusts and wild honey." (Mark i. 6.) And "who came, says our divine Redeemer, neither eating or drinking." (Matt. xi. 18.) "Yet there hath not risen among them that are born of women, a greater than John the Baptist." (ibid. v, 11.) Is not Anna the prophetess, commended because she did not

depart from the temple—"by fastings and prayer serving God night and day?" (Luke ii. 37.)

But however great the example, and striking the counsels we received, from all those holy men and women, it is from Jesus Christ, as our legislator and redeemer, the religious or monastic state of life amongst christians is derived. When the ruler, or young man, had told him that he had "kept the commandments from his youth, Jesus saith to him—yet one thing is wanting to thee if thou wilt be perfect," (Mat. xix. 21.) "Sell all, whatever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow me." (Luke xviii. 22.) Again: "If any man come to me, and hate not (or be not ready to leave for his sake) his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Ibid. xiv. 26.) And explaining the reward of such renunciation, Jesus said to them: "Amen, I say to you, that you who have followed me in the regeneration, when the son of man shall sit in the seat of his Majesty, you shall sit on twelve seats, judging the twelve tribes of Israel. And every one that hath left home, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall possess life everlasting." (Matt. xix. 28, 29.)

But where should we end, if we were fully to describe the practice and counsels of the Apostles, and first christians, touching the value of a retired, mortified, and religious life? Did they not, with St. Paul, "bear in their body the mortification of Jesus, that the life also of Jesus might be manifest in their bodies, or mortal flesh?" (2nd Cor. iv. 11.) Were they not "fastened with Christ to the cross?" (Gal. ii. 20.) Did they not "crucify their flesh with the vices and concupiscences?" (Ibid. v. 24.) The Apostles were, after Christ, the first true adorers who lived up to this rigor, and who ascending, according to the language of the Scripture, to the summit of this evangelical tower, transmitted the same spirit to almost all those whom

they converted to the faith of Christ. The martyrs possessed it in an eminent degree, since they not only renounced their goods, their parents, their children and their brethren, but even their own lives, (Matt. iv. 22,) and they preferred the glory and happiness of losing them for the sake of Christ, to all worldly honor and advantage. Hence, we are expressly told by St. Peter, that "they had left all things, (wives no doubt included) and followed him." (Ib. v. 27.) And Christ, (in the same chapter, verse 12,) says: "There are eunuchs who made themselves eunuchs for the kingdom of heaven. He who can take it, let him take it." Hence, to show that a life of celibacy is best suited to the ministry, and most pleasing to God, St. Paul says: "No man, being a soldier to God, entangleth himself with secular business, that he may please him to whom he hath engaged himself." (2d Tim. ii. 4.) "But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife, is solicitous for the things of this world, how he may please his wife, and he is divided. And the unmarried woman, and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit. But she that is married thinketh on the things of the world, how she may please her husband." (1 Cor. vii. 32, 33, 34.) And before, "I say to the unmarried and widows, it is good for them, if they abide or continue even as I." (V. 8.) How far the first christians imitated this noble example, we learn from the Acts, in which we are told, "That they had but one heart and one soul, neither did any one say that aught of the things which he possessed was his own; but all things were common unto them. For neither was there any one needy among them. For as many as were owners of lands, or houses, sold them, and brought the price of the things they sold, and laid it down before the feet of the Apostles, and distribution was made to every one according as he had need." (iv. 32 to 37.) How far their virtuous descendants followed this ascetic or religious life, we learn from the

Ecclesiastical History of Eusebius. For greater satisfaction the reader may see the protestant version of it, published by Dr. Hanmer, printed in London, 1650.

But christians being however multiplied, it became impossible for all to live in seclusion or retirement. But whilst many had to follow, like Martha, a more active life, others, like Mary, "chose the better part" of a secluded state. Thus God, who was pleased to maintain this perfect purity in his church, preserved some of its member from the general relaxation, filling them with the spirit of his Apostles, by which being animated, they, like a new train of martyrs, forsook their parents, their wives and children, by a sort of death which seemed not less holy, less real, nor less miraculous than that which the first martyrs had endured. They retired into the most distant solitudes, exposed themselves to nakedness, to cold, to hunger, and to all the inclemency of the most rigorous seasons—to the fury of wild beasts, and, in a word, to the rage and envy of devils; and that in order to praise God, and to contemplate his infinite perfections in the silence of the passions, and in a separation from every thing that might distract them from the meditation of eternal truths. Now followed the monks, anchorites, and hermits, who filled the deserts and monasteries, and astonished mankind by their virtues and self denials. Hence the Pauls, the Anthonies, the Hilarions, the Pachomiuses, and those renowned oriental Saints, whose lives may be found at large in the books already referred to. Next followed the Basils, the Augustins, the Martins, the Columbans, the Benedicts, and other founders of religious orders, whose acts and rules are found in the volumes named: and in later days, the Roberts, the Celestines, the Brunos, the Norberts, the Dominicks, the Francises, the Ignatiuses, and others, who followed in their train, and of whom we must hereafter speak at length.

For further information on the ascetic lives of the early christians, we may refer to the 14th oration of St. Gregory Nazianzen; to Rufinus, in his Ecclesias-

tical History, (Pref. in vitam Patrum); to Saint Ephrem, in his first sermon, (in S. Pat. defunct) to St. Jerom, (in Epist. 22 de Virgin.,) and to St. Athanasius, in his Lives of the Fathers of the desert.

Rufinus says :—

"I have seen, in truth, the treasure of Jesus Christ shut up in the frail vessels of human bodies, and having found it, I would not conceal it, as if I were determined that others should not be made partakers of it. . . .I have seen many Fathers among them who led a heavenly life on earth, and new prophets raised up to shine in the world, as well by their eminent piety as by their predictions of future events. We have seen men, the greatness of whose merits was proclaimed by the number of prodigies and illustrious miracles which God wrought by their hands; and indeed it is just that they who renounce both the possession and love of temporal things, should be invested with divine power and authority. I have seen some among them whose souls were so purified from all malicious suspicions with regard to their neighbour, that they had even quite forgotten the ill that is committed in the world: their souls were so calm, and their hearts so replenished with good and tender dispositions, that it might be said of them with justice---'Those who seek thy law, O Lord, enjoy a profound peace.'

"Moreover, they live in the desert in cells far separated from one another, but closely united in charity: and they choose to have their dwellings thus removed from one another, to the end, that they seek only God, so their silent repose, and their fervent inflamed meditations, may not be disturbed by the noise of visitors, or their useless conversations. Thus having their souls in Heaven, and each individual remaining in his grotto, they await the coming of Jesus Christ, as children do the coming of their father, or as soldiers prepared for battle expect the arrival of their general; or, in fine, as servants the return of their master, who is to give them both liberty and reward. There is no uneasiness among them concerning their food or their clothes, knowing that such anxiety is the fruit of unbelief; but as they ardently seek the kingdom of God and his justice, so all these things are given them over and above, according to our Saviour's promise.

We must now proceed to that which immediately concerns our own country.

INTRODUCTION OF CHRISTIANITY INTO IRELAND.

To fix the time precisely when Christianity was first introduced into Ireland is difficult, not only because the primitive preachers of the gospel were more solicitous to gain souls, than to transmit the memory of their actions to posterity; but because many of our modern writers have rather delighted in showing their reading and abilities, by calling in question what all others wrote before them, than in endeavouring to reconcile trivial differences, and to correct errors which might have been owing to transcribers, and not to the original authors. We have not here leisure to enter upon controversies, and shall therefore only briefly touch upon what is generally received by those who have not taken a resolution to carp at whatsoever does not suit their taste. It is a generally received opinion that the faith of Christ was known in some parts of Ireland in the fourth century, if not sooner; for before that time some Irishmen in other parts of Europe, were noted for piety and learning, and although St. Patrick says, "till his time the Irish generally had not the knowledge of God but worshipped idols and unclean things." (Conf. p. 16); yet we are told, that in parts of the kingdom where St. Palladius and his companions were, the sacred vessels of the altar were discovered, almost immediately after St. Patrick had commenced his apostolic labors. (Colgan Tr. Th. part ii. Cap. 35, Jocelin Cap. 105.) The age here spoken of produced St. Diarmit, and St. Liberius, persons of eminent sanctity in the island, of whom we shall soon speak. Though we cannot affirm who first brought the knowledge of Christ into Ireland, yet there is no question, that from the first entrance thereof, it was never extinguished. Those holy men were succeeded by others in the work of propagating the gospel, as St. Albeus, St. Kiaran, St. Declan, St. Iberus, and others, about the latter end of the same century, and the beginning of the next. These all appear to have been private attempts, and the holy men who went upon them seem to have been monks, whether they were priests or not, it is difficult to be proved; but it is certain that none of them were bishops, for we are expressly

told that St. Palladius, who received episcopal consecration from St. Celestine the pope, was the first bishop who was sent to the Scots and Irish. (See St. Prosper's Chron. A.D. 431, and the other authors quoted by Lanigan.) These indeed converted some and are said to have built monasteries; however the harvest was not very considerable. Palladius was the first bishop sent over by Pope Celestine to the Scots, that is, the Irish, who believed in Christ, as Venerable Bede informs us, (Eccl. Hist. L. i. ch. 13.) Not meeting with the success he expected, he soon left that island, returned into Britain, and died there; whereupon St. Patrick was sent the next year by the same Pope Celestine; and he was the great apostle of the Irish nation, which he almost wholly reduced from idolatry to the faith of Christ, ordained bishops, founded monasteries, and performed so many wonderful actions, as would make a large volume, were they all known. We shall pass over the details of the mission and conversion of St. Patrick as they are given at length by Dr. Lanigan in his history, and by his abridger Dr. Carew.

WHEN THE MONASTICAL AND RELIGIOUS STATE OF LIFE WAS FIRST BROUGHT INTO IRELAND, AND WHO ERECTED REGULAR COMMUNITIES THERE.

This island became acquainted with monks almost as soon as it had any knowledge of christianity; because those who labored here in planting the faith, were themselves engaged in the monastical state of life: for, not to mention the three first centuries after the death of our Saviour, as it is very uncertain whether there were then any christians in Ireland; yet, during that time, there are known to have been in other parts of Europe some Irishmen eminent for sanctity, both bishops and monks, who had been so fortunate as to quit their then idolatrous country, which was wholly ignorant of the ways of christianity, except what it heard from some travellers.

"The fourth century," says Stephens, "produced several saints in Ireland, the most remarkable whereof were St. Diermit, and St. Liberius, who made the lake of Ree (in the midst of Ireland,) renowned on account of the two first monasteries that were known in that kingdom." Lanigan, says Diermit, founded his monastery in 546. (See p. 10, vol. ii.)

The beginning of the fifth century is no less remarkable for St. Ailbe, St. Ybarus, St. Declan, and St. Kiaran, or Keran, the last which has been surnamed the first born of the saints of Ireland. These holy men, who converted a considerable part of the island, were monks, and founded considerable abbeys, where they were themselves abbots.

The famous St. Palladius, who came into Ireland at the beginning of the fifth century, as missioner from Rome, was also a monk; most historians assure us that he was a regular canon, and that

he brought several others with him, the chiefest whereof were Augustin, Benedict, Sylvester and Solonius, who built some churches in the provinces of Leinster and Munster.

The fifth century produced several other abbots in Ireland, who were founders of monasteries. The most noted of them were St. Endæus, St. Moctæus, St. Senan, St. Rioch, St. Canoc, called also Conoc or Mochonoc, who flourished, according to Lanigan, in 492, and the great St. Bridget, who was also an abbess, and foundress of several monasteries, which shall be noticed hereafter.

The sixth century was no less fruitful in holy monks, who not only founded many abbeys in Ireland, whereof they were abbots, but some also established new rules. The most renowned saints of that century were the great St. Columba, the two St. Finians, the two St. Brendans, the St. Colmans, one St. Colmanel, St. Brogan, St. Colman, St. Comgal, St. Edan, or St. Madoc, St. Fachman, St. Carthage, St. Cronan, St. Lazerian, or St. Malaissus, St. Sincellus, and several others, whose names are given by Lanigan, and other historians.

In the seventh century we meet with many abbots eminent for sanctity of life, as St. Donan, St. Fechin, St. Columban, St. Monchin, St. Bodan, and St. Faitlech. Marianus Scotus says, that Ireland was full of saints at that time. We will however stop here, although there were likewise many holy men in the eight, ninth, and tenth centuries, of whom we shall have sufficient opportunity to speak in the progress of this work.

This multitude of saints, almost all of them monks, that Ireland has produced, gave occasion to its being called the Island of Saints; and, in short, there has been so great a number of them, that Father Colgan, the franciscan observant, in his preface to the Lives of the Saints, had reason to say, that what is reported of them scarcely appears creditable at present. "The foreign reader, (says he,) who is but little acquainted with our history, will perhaps wonder that so great a multitude of saints, as are mentioned in the indexes, and so many apostles of nations, could be produced by one island and one nation; so many saints of the same name, so many very often living at the same time; so many companions in the same holy mission; so many brethren of the same monastery, and very often the disciples of the same master, to be reckoned among the blessed."

And in reality Ireland could, at that time, boast of being to the rest of Europe, as it were a seminary of sanctity, to which the christians of other nations resorted in crowds, to learn to be saints; and whence daily went abroad an infinite number of holy men, to disperse themselves throughout all Europe, where they founded famous monasteries, whereof there are glorious remains to this day. So that Ireland was then like another Thebaida, in those primitive days of the spreading of the faith, to use the words of an Irish historian.

The great St. Columba alone founded above an hundred abbeys

in Ireland, England, Scotland, and other islands depending on them, for which reason he was surnamed Columbkill, that is, builder of churches. St. Bernard also observes, that a monk of the abbey of Banchor, in Ulster, founded above an hundred houses of regulars in several countries.

The Burgundians are beholden to the holy monks of Ireland for the abbey of Luxueil, the Italians for that of Bobio, the Lorrainers for that of St Mansu, at Toul, and the Germans for that of Wirtsbourg, not to mention many others. In short, the Irish have founded so many churches in Europe, that a monk of the abbey of St. Gall, in Switzerland, has met with enough of them to compose a large volume of their foundations. It was then thought sufficient to be an Irishman, or to have been in Ireland, for any one to be looked upon as a saint, and immediately become the founder of some abbey; so true it is, that heaven seemed to have showered down its graces and blessings peculiarly upon Ireland, whither other nations resorted to partake of them, as to a plentiful and inexhaustible source. Which Colgan calls, an argument of the great opinion the Romans, and other European nations, had formerly conceived of the sanctity and learning of this holy island. We likewise find, in the life of St. Senan, that being in his island of Cathay, a ship arrived there bringing some monks; for there were expected fifty monks, Romans by birth, who were drawn into Ireland by the desire of a stricter life, or skilfulness in the scriptures, which then much flourished there.

"There were some names among the Irish, (says Stephens,) to which sanctity seemed to be inherent; for we read in the life of St. Albæus, that at his return from Rome he was attended by many Irish saints, 12 whereof were called Colmans, 12 Coemgenes, and 12 Fintans. Colgan assures us, that there have been 10 Saints Gobbans, 11 Saints Lasereans, 12 Saints Bridgets, 12 Caimans, Dichuls, Maidoes, and Odrans; 13 Comans and Dimans; 14 Brendans, Mochumiuses, Finans and Romans; 15 Canals, Cormacks, Diarmits and Lugadiuses; 16 Mochuans Lafrans; 17 Saranes; 18 Ernins and Failbees; 19 Cuminees, Foilans and Sillans; 20 Kierans and Ultans; 22 Kilians; 23 Aiduses; 24 Columbs, or Columbans; 25 Senans; 27 Fintans; 28 Aidans; 30 Cronans; and what is most extraordinary, 120 Colmans.

Nor is it Colgan alone that has advanced a matter so surprising, for St. Ængussius Keledeus, who was an Irish bishop, and lived in the eighth century, likewise assures us, that there had been in that island sixty two classes of saints, who bore the same name, among whom were remarkable, 34 Mochumiuses, 37 Moluans, 43 Molaisses, or Lasereans, 58 Mochuans, and to conclude, 200 Colmans; which much exceed what Colgan has said.

But let us proceed from the number of Irish saints to that of their regular houses, which is not less numerous; for besides, that in the Reign of Henry VIII of England who suppressed the Irish monasteries in the sixteenth century, there were then above 400 of several orders. If we credit what Colgan says, there is

scarcely a parish, or secular benefice at that time in Ireland, which was not at its first institution a regular community. He adds, "that there was a great number of abbeys and monasteries, of which there are not the least remains at this time; but where, says he, were so many episcopal sees in a small kingdom, wherein there are not forty at this time?" "I answer, (says he) that the said kingdom formerly was much more flourishing, abounded much more in cities, towns, villages and wealth; and that almost every town had noted monasteries, and villages, and sometimes their peculiar bishops, as plainly appears to such as read the acts of our saints, and more especially of St. Patrick, who with his own hand ordained 150 bishops, 5000 priests, and founded 700 churches." Although there may be here some exaggeration, yet, it is certain, that keeping within the bounds of probability, Ireland, considering its extent, had infallibly more saints, more monasteries, and more monks, and ecclesiastics of all orders, than other much larger countries.

But that which drew many foreign monks into Ireland, was chiefly the reputation it had gained, not only of having many saints, but also of possessing a great number of learned divines, insomuch that there were many abbeys, which at that time exceeded some of our modern famous universities, either for the number of scholars, not only Irish, but of all European nations, or for the extraordinary learning of their holy professors, whose sanctity of life, and profound knowledge are admired to this day: Which gave occasion to Colgan to say: "I can scarcely decide, whether it acquired more honor on account of its having produced, and sent abroad, almost an infinite number of doctors and apostles; or for that by reason of the continual resort of Italians, French, Germans, Britons, Picts, Saxons, English, and other nations repairing to it, through the desire of being instructed in a stricter course of life, their residence, and being here buried, it may be deservedly called the common store-house of literature for Europe, and the general sanctuary of religious persons."

OF WHAT ORDER MONKS IN IRELAND WERE.

It is in the first place to be observed, that at the time to which we assign the origin of the Irish monks, in the fourth and fifth centuries, the two most ancient orders that now flourish in christendom, those of St. Benedict, and the regular canons of St. Augustin, in their present state, were not then known And therefore, it is likely that those Irish monks made choice of particular rules, contrived by themselves, or rather that they had brought from the eastern countries the rules of St. Anthony, St. Pacomius, and St. Basil; or those of the famous Anchorites of Mount Carmel, or of Thebaida, which is not at all unlikely; for St. Albæus, and the latter went into the islands of the Archipelago, where it is

certain that several of those rules were used, not only at that time, but long before.

It is also probable, that the rules of our Irish monks were the same, or nearly similar to those of St. Benedict, and St. Augustin, which were established some time after, and which prospered so much throughout all the west, that those peculiar rules in Ireland were obliged in process of time to give way to, and be incorporated into them; so that some of them followed the rule of St. Benedict, and the others being much the greater number, (I speak only of those in Ireland) embraced that of the regular canons of St. Augustin. But for better understanding of those particular rules in Ireland, before the union above spoken of, it is requisite to observe, that Ussher, Archbishop of Armagh, in his "History of the antiquities of the British churches," mentions an authentic manuscript, wherein it appears, that the first saints were from the beginning divided into three regular orders. "That the first order was called most holy, and was of St. Patrick's time, who was looked upon as the head of it; that this order was composed of three hundred and fifty bishops, all of them saints, who used the same tonsure and liturgy; that they agreed in the time of celebrating Easter; that they spoke to women, and did not shun the sight of them, as the Carthusians still do; and, in short, that this order, which was composed of persons of several nations, but particularly Irish, continued during four reigns of Irish monarchs.

"That the second order was not so holy as the first, yet more holy than the last; that the monks who belonged to it were almost all of them priests, being about three hundred, for it is well known that formerly few monks took the degree of priesthood. There were few bishops in this order, and they had some slight differences in reciting the divine office; that is, they were of several congregations, though they all belonged to one order in general; and, thus among the regular canons of St. Augustin, and in the orders of St. Benedict, and the Cistercians, there are so many different congregations, which in their office and habit are several distinct orders.

"However, this second order agreed so far with the first, as to celebrate Easter exactly in the same manner, that is, on the fourteenth day of the moon, like the Jews. They all used the same tonsure, they never spoke to women; and this also continued during four reigns.

"The two Saints Brendans, the Saints Congal, Coemgene, Ciaran or Kiaran, Columb, Canic, Lasereans, or Eugenius, Lugeus, Ludeus, Moditeus, Cormac, Colman, Nessan, Lofread, Barindeus, Coeman, Conan, Endæus, Byrchin, and many more, were of this order

"It only remains to speak of the third and last order, which was also holy, but not so holy as the other two. It contained many holy monks, being about one hundred, who were almost all of them priests, and some of them bishops. Their monasteries were built

in woods and deserts, where they drank nothing but water, and fed on nothing but herbs of their own cultivation, somewhat like the famous monks of La Trappe: these also were divided into several congregations, each of which had its particular liturgy and tonsure; for some wore crowns, others permitted their hair to grow. They likewise differed in the time of Easter, for some of them kept it on the fourteenth day of the moon, others on the thirteenth, and others on the sixteenth; besides some of them kept it in sadness, like the jews, others in joy. This order also continued during four reigns. The principal bishops of it were these, the Saints Petran, Ultan, Colman, Margæus, Ædun, Senagh, Loman, or Lomprian, and perhaps some others. The most noted of the priests were the Saints Fechin, Airedan, Fallan, Coman, Commian, Colman, Ernan, Cronan, &c."

In fine, that manuscript informs us, that the first order was most holy, the second holier, the third holy; the first like the rising sun, the second like the moon, the third like the stars. All the time the saints of these three orders lived, during those twelve reigns, was from 433 till 664, being above two centuries.

On the Liturgies, the Tonsures, and the Celebration of Easter, we refer our readers to the voluminous and unanswerable work of Dr. Lanigan, or to its epitome by Dr. Carew

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THE PARTICULAR ORDERS IN IRELAND,

Stephens, in his introduction to Alemande, thus enumerates them:---

I.
The Order, or Rule of Saint Columba, or Collumkill

II.
The Order, or Rule of Saint Albeus.

III.
The Order, or Rule of Saint Declan.

IV.
The Order, or Rule of Saint Comgall.

V.
The Order, or Rule of Saint Carthage, or Mochusay

VI.
The Order, or Rule of Saint Molua, or Lugidus.

VII.
The Order, or Rule of Saint Moctæus.

VIII.
The Order, or Rule of Saint Finian.

IX.
The Order or Rule of Saint Patrick.

X.
The Order, or Rule of Saint Columban

XI.

The Order, or Rule of Saint Kiaran.

XII.

The Order, or Rule of Saint Brendan.

XIII.

The Order, or Rule of Saint Bridget, of Nuns.

All these Rules differed from one another, not only on account of the diversity of the habits, the tonsures, their diet and solitude, but also, as appears by the several founders who instituted them, and the abbeys and monasteries that depended on them. But the union of all these particular orders with those of St. Benedict and St. Augustin being very ancient, no author has been able precisely to decide to what particular order each monastery in Ireland belonged; so that we must rest satisfied with knowing which was the first and principal house of each of those orders, after which we will, at length, shew the dependence of the monasteries which were in Ireland, after the union and suppression of the former.

It is not agreed that Saint Patrick was the founder of a particular order, though he was of several monasteries; but the reason, perhaps, why some have given him that title, is, on account of that manuscript quoted by Usher, wherein he is styled head of that most holy order above mentioned. Alemand thinks he was the founder of a particular order, the principal abbey whereof was at Sabal. Bulteau seems to be of the same opinion, when he says that "he founded several monasteries besides Sabal, and settled holy observances in them; that he brought up among them the Roman tonsure, round; that he wore a white scapular; and that, after his example, the other Irish religious men wore a woollen garment of the natural colour, without dying; and, that, at last he died in his monastery at Sabal, about the year 460." Dr. Lanigan contends that St. Patrick died at Saul, in Louth, anno 465.

The Order of St. Columba, or Columkille, was one of the most extensive, for it had above an hundred monasteries or abbeys belonging to it in all the British islands. The principal house, or head of the order, was according to some at Armagh, according to others at Derry, now Londonderry, and according to the most received opinion in the island of Hu, Hij, or Jona, which is now called Collumbkil, seated to the northward of Ireland, at a small distance from Scotland. That saint having preached the faith to the Picts, converted great numbers of them, and built churches; he was so much honored as the apostle of that country, that in the time of Bede, about 731, by a very extraordinary sort of discipline, all the bishops of the province of the Picts were subject to the jurisdiction of the priest who was abbot of Collumbkil, because St. Columba the apostle of the nation, had been only a priest and religious man. His death happened, according to Lanigan, on the 9th of June, in 597 There is still a Rule in Irish verse, which he dictated, and which was practised, not only in the isle of Hij, but in all other monasteries in Scotland, founded

by him or by his disciples. St. Columba wore a white tunic, and his tonsure was half round. This order was comprised in that which they called more holy, already spoken of; but the number of the monks of St. Columba's orders exceeded that of the second order; for it is observed in the aforesaid manuscript, that the number of the monks of that second order was but three hundred, almost all of them priests. There were above one hundred monasteries of the order of St. Columba, and we shall find above three thousand monks, under the direction of St. Comgal. Usher, Colgan, and other Irish historians, have not made out this difficulty, in speaking of this order. It may be said, that the aforesaid manuscript by that number of three hundred, only designed the abbots and superiors of the monasteriess, that composed that second order, which it calls more holy.

Next to the particular order of St. Columba, follows that of St. Ailbe, at least according as it is ranked by Usher and Alemand, where they speak of these orders, though St. Ailbe is reckoned among the first saints in Ireland, that is, in the first order called most holy, as well as St. Declan, St. Moctee, and St. Kiernan, of whom we shall speak hereafter. Be that as it may, the Order of St. Ailbe, though one of the most ancient, was the least extensive. Its principal abbey was that of Emly, in the county of Tipperary, in the province of Munster, and that abbey was made a bishopric, which is united to the archbishopric of Cashel. Usher mentions a rule St. Ailbe composed in Irish verse for his disciples.

St. Declan also, according to Colgan, founded a particular order, whose principal abbey was at Ardimore, on the coast of Munster; but it was of small extent. Dr. Lanigan contends that St. Declan was not a bishop in 402, nor any time before the mission of St. Patrick, and that he succeeded St. Ailbe, who died in 527. See vol. i. p. 27.

The order of St. Comgal, or Coemgal, was more considerable. That saint led such an austere life with his disciples, that seven of them died through hunger and cold. He was advised to moderate that austerity, and took the advice, permitting his disciples to live like the rest of the religious men, but as to himself he did not abate his penitential rigour. He built the famous convent of Benchor (or Bangor), in the county of Down, and is said to have had three thousand religious men under his direction.—He died in that abbey in the year 601, or according to Lanigan, about the end of the seventh century, and composed a rule for his disciples, which is in Irish verse.

St. Mochude, who was called Carthage, excelled in sanctity, and built the monastery of Rathen in the county of Westmeath, where he had above eight hundred religious men, who lived in great austerity. He also founded the church of Lismore in Munster, and was the first bishop of that see, and died in 637. His rule is also still extant in very ancient Irish. One custom practised by these religious men was, that when they had been sent out of the monastery, at their return they knelt down before the ab-

bot, and acquainted him, that they had done their endeavours to fulfil his orders.

St. Ligudus, or, as some call him, St. Molua, had been a disciple of St. Comgal of Bangor. He was so exact in observing the duties of obedience, that the same was often honoured with miracles, to shew the worth of that holy man; for, that he might the more readily obey some orders he had received from St. Comgal, he handled a red-hot iron, without being burnt, and having laid himself prostrate along the sea shore, because he had been reproved for a fault, the water rising with the flood did not cover the place where he lay! He founded many monasteries, to the number of one hundred, as St. Bernard reports he was told by the Irish. The chief of them was that of Cluainfert in Leinster, or, according to others, Clonfert in the county of Galway, in the province of Connaught, which at present is a bishopric. It is reported, that the abbot Dagon going to Rome, laid the rule he had given to his disciples, before Pope Gregory, and that the holy pope having read it, declared in public, that the holy abbot who composed it had enclosed his community with an hedge that ran up to heaven. He suffered no woman to enter his monastery. Drawing near to his death, he exhorted his disciples to persevere in the service of God, recommending to them among other things, steadiness and silence, and having received the Holy Communion at the hands of St. Cronan, who came to see him, he died near the cell of his disciple St. Stellan, in the year 622, or according to Ware, in 609.

The order of St. Moctee, or Moctheus, was not inconsiderable, as Colgan reports. That saint founded several abbeys, the chief whereof was that of Ferns, where he resided, and where he was afterwards bishop, when Ferns was made a bishopric.

St. Finian, or Finnen, was born in Leinster, and was baptised by St. Alban. When he was of age to follow his studies, he retired to St. Forchene, abbot of Roscur, who taught him the duties of a religious state. At thirty years of age he went over into France, and proceeded to Tours to continue his studies: returning thence into Ireland, he taught divinity in one of the houses whereof he was founder, and afterwards in the abbey of Clonard, which is reputed to have been of the order of his famous school in Clonard. See particulars in Lanigan's History. He had several disciples, who were afterwards famous for virtue. His common food was only bread, herbs and water; on festival days he eat a little fish, and drank whey, or beer. The ground was his bed, and a stone his pillow. At last, a contagious distemper, which infested the country, according to Lanigan, in 552, carried him off among many others, and translated him to the glory of the blessed.

St. Kieran, or Keran, had been instructed in literature by St. Finian. Usher says his order was approved by several popes.---The two principal houses of this order were, Seir-Keiran in East Meath, and Cluan-Macnois, Clunes, or Kiloom, in Westmeath,

which was afterwards made a bishopric, and is now united to that of Meath. Colgan says this abbey had great benefactions from the princes of Ireland, and had many other churches or priories subject to it. This saint died about 549, being but thirty three years of age. He is not the same as St. Kiernan, bishop of Sagir, who died about the year 520, as Ware erroneously states.

To conclude, the order of St. Brendan had for its principal house the abbey of Portpur, in the town of Clonfert, in the county of Galway, in Connaught, which afterwards became a cathedral. It is reported, that an angel dictated to him the rule which he prescribed to his disciples, and that he had two or three thousand monks under his direction. He died very old, according to some about 577. Others place his death ten years later.

Of all the thirteen orders, only that of St. Columban submitted to the order of St. Benedict; nine others were incorporated into the Regular Canons of St. Augustin, which was the most considerable of all others in Ireland. Pennotus considers it was St. Patrick that first settled them in Ireland, others says it was Palladius, his predecessor; but be that as it may, certain it is, that those Canons were very numerous in Ireland, and much more than the Benedictines, who were not numerous there, especially at the time of the suppression of monasteries in that kingdom; for "I know (says Stephens) they had some few more houses during the first ages, after their coming thither. They came not into Ireland till the seventh century, as Colgan observes, and they lost some houses in the following ages."

As for the general suppression of monasteries in Ireland, the method and motives of it were the same as in England, whereof enough may be seen in the several volumes of the Monastican Anglicanum. Those who desire to see the means adopted for carrying on this sacrilegious work, will find ample details in the "Historical Collections" taken from protestant writers. At the end of the second volume of the Monastican Anglicanum, there is an account of about thirty five regular houses in Ireland, with some of their foundation charters, which I also quote as they occur. But as those additions are not very considerable, and only a small part of the whole work, and, as Ware has made an imperfect essay towards the Irish Monasticon, in his little Monastereologia. "I have (says Stephens) undertaken to collect all that relates to the Monastical History of Ireland and Scotland, believing such a work may be acceptable to the public, at a time when antiquities are so much sought after, as that the like has scarcely ever been known in any age whatsoever; and Ireland being so great an ornament of the imperial crown of England, every part of its history and antiquities is as proper reading for the English, as for the natives of that country." I will only add in this place, what Hanmer says in his Chronicle of Ireland:

OF THE FIRST FOUNDING OF MONASTERIES IN IRELAND.

"There were four bishops in Ireland before the coming thither of St. Patrick, and many of the people had been converted, though the said St. Patrick afterwards converted the great men, &c., and is therefore reckoned the apostle of Ireland. The first christian in that nation was Colmannus, a reverend priest, who baptised one Declanus, who afterwards going to Rome was consecrated a bishop by Pope Celestin, and returned into his native country. The other three bishops were Albæus, Kyaranus, or Kieran, alias Piran, and Ybarus. This Ybarus baptised Abbanus, and brought him up in learning. They then went together to Rome, and after their return conversed in Ireland with St. Patrick.

"Abbanus aforesaid, is renowned in Ireland for building cells and religious houses; besides three monasteries in Connaught, he built in Munster, Ceal-Achard-Conchun, alias Kill-Achard, where St. Finian, whom he baptized, after his death was made abbot.

"In the borders of Muskerry he built the nunnery of Husneach, and left it to St. Gobnaid and her virgins; another monastery also by Kilcullen. In Nandesi, as I take it now called Decies, by the town of Briogoban, he founded Kill-na-Marban, and at the foot of the Cross in Muskerry, the famous monastery called Cluain Ardmobecoc, where St. Becanus was abbot; which afterwards, because of Becanus's devout lamentation, as it is written, for his sins, was called Ceal Nander, Cella Lachrimarum, the Cell of Tears. He founded also Cluain Findglaise, and Cluain Conbrum. He built a monastery upon the river Berba, called Ross-mac-Treoin, where the Abbot St. Emenus rests; also in Meath, Ceall-Ailbe, and committed the charge thereof to the holy nun Segnith and her associates; and in the north part of that country a nunnery Ceall-Abbuin, where he made an end of his course, and slept with his fathers. (p. 37.) Note St. Patrick was sent by Pope Celestin, to convert Ireland, about the year 431, whence may be gathered the time of the foundations above mentioned, there being no exact date to them."

I shall not insist on our early literary glories, which mainly were found in Irish monasteries; though I might summon a whole line of English writers to bear testimony to the early solicitude of Ireland for instruction. Bede, in the eighth century, notices the number of Saxons, who came over, in crowds, to Ireland, and who, as William of Malmesbury observes, were not only most willingly received, but maintained at the public charge, supplied with books, and taught without fee or reward." Spencer admits that Ireland had the use of letters long before England. "To Ireland" according to Littleton, "England chiefly owed her knowledge." Many Saxons out of England resorted thither for instruction, and brought back the use of letters to their ignorant countrymen." Camden says, (Brit. de Hib. p. 730) "that the English Saxons anciently flocked to Ireland as to the

mart of Sacred learning." "Ireland," says Bayle, "has given the most distinguished professors to the most famous Universities in Europe." He might have added, in many cases, it had given their founder. "It was," he continues, "as the historians of the time declare, the most civilized country in Europe; the nursery of the sciences, &c., &c." Nor are these eulogies unsupported by fact. The monastery of Lindisfarne, the College of Lismore, the great College of Mayo,---"the Mayo" as it was called "of the Saxons," dedicated to the exclusive use of English students, who at one time amounted to no fewer than 2000, but which, on its rebuilding in 1380, by the English, was prohibited from receiving Irishmen; Borrishole, surrounded with forty literary institutions,---are all so many illustrative evidences of the early intellectual activity and literary munificence of Ireland.

The numbers of foreign Universities founded by Irishmen, as given by Ware, Colgan, Geoghegan, and others, afford standing monuments of past learning in Ireland.

ADVANTAGES OF THE MONASTIC AND RELIGIOUS ORDERS.

Upon this subject we could say much. One who knows their history well, and who is imbued with their heaven-born spirit, thus delivers himself:

"Every relic of monastic antiquity claims our veneration, and awakens a train of splendid as well as melancholy associations, by reminding us of the triumphs and the sufferings of the Catholic religion in these countries. What a solemn interest attaches to the ruins of the abbeys, which strew the land with a mournful but magnificent desolation! Whenever we visit these mouldering sanctuaries of the most distinguished piety, learning, and benevolence of former times, we are insensibly drawn into a deep, pensive, thoughtful seriousness. We inhale the spirit of

> "These deep solitudes and awful cells
> Where heavenly pensive contemplation dwells,
> And ever-musing melancholy reigns."

"Whilst taking the elevation of the tottering spire, mantled over with ivy, sketching a crumbling arch, or decyphering a mutilated and worn inscription on a tombstone or mural slab, we feel that we are breathing an unearthly atmosphere---that it were a kind of profanation to tread too rudely on the earth which enshrines the illustrious remains of princes and warriors, as well as the consecrated ashes of priests and sages. The mind runs through the various links in the chain of its historical reminiscences, and endeavours to trace on the scattered fragments of the holy place the shadows of the glorious past.

"The temple, now a desecrated ruin, once resounded day and night with the praises of that God who is almost forgotten and

unworshipped in this worldly-minded age. On that dilapidated altar, on which sculls and bones are piled up, the sacrifice was offered from the rising of the sun for the living and the dead. From that truncated column, on which the pulpit rested, the principles of faith and morals were assidiously taught and fearlessly inculcated. In these archways, filled up with broken coffins and weeds, the seats of mercy were placed, where the tears of penance flowed and were dried up. On this floor, now covered with head stones and graves, which was once a tessellated pavement, a multitude of devout worshippers, "from matin light till vesper close," adored before the holy of holies. How desolate, now, are the cloisters which have been trodden by recluses, who, by their experiments in science, and their writings on theology, extended the boundaries of physical and religious knowledge, and who, by their manuscript labours, before the invention of the art of printing, rescued from the ravages of time and barbarism every early monument of inspired wisdom and ancient literature. If the good monks of those days had not preserved and multiplied copies of the scriptures and classics, where would the biblical and accomplished scholar find, in our times, the sacred writings, or the productions of Grecian and Roman genius? These unroofed cells, through which the sparrows of the housetop are flying, were once the dwelling places of saints and scholars, penitents and pilgrims, and the adjoining spacious halls, where the owlets nestle and the foxes have hiding holes, were schools for the education of the rich and poor, strangers and natives; or were libraries, enriched with various stores of sacred and profane learning, and containing the archives of national and local, as well as of conventual and ecclesiastical records and deeds. At the church-porch, the proud and oppressive baron was tamed by the minister of peace (some aged man of God,) into a sense of justice and humanity; and within this threshold, now overgrown with nettles and briars, the poor, the stranger, and the defenceless found an inviolable sanctuary from the sensual, vindictive, or avaricious temper of the feudal despot. These gates, with their ponderous hinges now consumed with rust, were ever thrown open to the children of infirmity and want: crowds of widows and orphans, the aged, and the sick poor, daily thronged around these portals of charity for their portion of the common table, and temporal goods of the monastery---it was the suppression of convents that made it imperative on the state to enact laws for the provision of the poor. The bold knight, as he passed this Gothic door-way in all the pomp of chivalry, bowed his crested plume in reverence, and invoked on his perilous adventure the blessing of the good father who served as porter at the gate, or the benison of the charitable monk who was dispensing among the needy multitude the means of existence. Alas! how different now is the aspect and condition of this consecrated enclosure from what it was in ancient days, when it sent apostolic preachers to enlighten with christianity and civilization barbarous kingdoms, which now

rank high in the scale of nations---when it gave bishops to the church, and divines to councils, and doctors to universities, and statesmen and ambassadors to kings and popes, and confessors and martyrs to heaven!

"Shall the history of such pious and enlightening establishments be allowed to perish? Shall no pen be employed to record their deeds of religion, charity, and usefulness? If the philosopher linger amongst these monastic ruins, these fragments of sacred antiquity, to speculate on the instability and nothingness of human institutions, the power, the wisdom, the ranks of this world all levelled in the dust; if the modern poet, painter, and novelist, visit these ancient abbeys and churches, as places of inspiration, whence genius may draw its richest materials of facts and illustrations, to attract public interest and purchase popular support---is it not strange that some Catholic writer does not claim this sacred ground of monastic antiquity, as the legitimate province of the christian historian; and, whilst other authors seek amidst these ruins and scenes of the olden time for the fountains of fiction, that he does not look for the inexhaustible resources of historical information, religious truth, and literary entertainment, with which the neglected subject of monastic antiquities abounds?"

The admirable statements of Mr. Cobbett, in his History of the Monasteries, we omit, as his works are almost in every hand. We cannot however pass over his pithy description:---

"A Monastery was the centre of a circle in the country, naturally drawing to it all that were in need of relief, advice and protection; and containing a body of men, or of women, having no cares of their own, and having wisdom to guide the inexperienced, and wealth to relieve the distressed."

The Rev. Mr. Nightingale, the learned Protestant minister, in his "Portraiture of Catholicism," thus speaks on the benefit of monastic institutes:---

"The introduction of monastic institutions and establishments, devoted to the service of God, and for the purpose of humanity and public utility in the various charitable offices of religious and literary instruction, both at home and in barbarous and infidel countries, is also peculiar to the Catholic Church. A great proportion of the monks dedicate their attention to the relief and support of the infirm and indigent, in hospitals and charitable houses, solely erected by their pious zeal and benevolent exertions. These people, the more effectually to accomplish their engagements, and perpetuate and secure to succeeding generations such spiritual and temporal advantages, bind themselves down by solemn vows of celibacy, obedience to their regular superiors, and abjuration of all private or separate property: hence their irrevocable and perpetual obligation to perform the duties of their station, and religious vocation. Much good has been effected by the persevering endeavours of those exemplary and laborious men. After the convulsion of the civilized world, occasioned by the universal dominion of the Roman emperors, the consequent abuse of despotism and arbitrary power, the monks rendered the

most essential services to the cause of humanity, religion, and science, by forming themselves into societies, or associations, which enabled them, by mutually administering to each other's wants, and leading a single life, entirely devoted to the service of the community, to keep alive the seeds of learning and religion; whilst the generality of mankind, in consequence of the lawless and unsettled state of the world, were immersed in ignorance, barbarity, vice, and their concomitant evils.

"These men, separated from the people, and therefore not so much exposed to the general contagion, chiefly occupied their time in discharging the religious duties peculiar to the monastic profession, and in cultivating the ground; that they might be in a condition not only to maintain themselves, but also to perform the rights of hospitality, and other acts of beneficence, calculated to relieve the distresses and calamities incident to those unhappy times. Some portion of it however was dedicated to study, and copying the best originals, both sacred and profane, which, without their exertions, would have been lost to the literary world. They, moreover, afforded an asylum to secular men, disposed to pursue the career of knowledge, as well as to youth, whom they instructed in learning, religion, and morals, within the precincts of the cloister. Is it matter of wonder, then, that a body of men, so eminently useful, so attentive to cultivate and preserve the sciences, to promote the arts by the erection of superb and magnificent buildings, and to convert, by their labour and perseverance, immense tracts of waste and desert land, into fertile and highly cultivated districts, should, in a short time, acquire uncommon influence; and, that, at a season when the virtues of economy, application, and industry, were little known? Certainly not; and accordingly, their prosperity and success were prodigiously rapid. This naturally resulted from these exertions, aided by the munificence of princes, and the liberal piety of wealthy individuals, who made over to these institutions considerable possessions, sometimes for the support of the monks themselves, to enable them to discharge certain religious functions, but more generally for the instruction and edification of mankind, and for the benefit and assistance of the poor. In all these cases, the property was to be rigidly and scrupulously applied, according to the will and intention of the donors, who reasonably presumed that a society formed by its constitution and profession to survive the shock of ages, was better entitled to this trust than individual executors, who could not ensure, after death, the fulfilment of their pious intentions.

"At length, when by all these means, the monastic establishments had accumulated immense wealth, they were marked out as a prey for the cupidity and rapacity of the great, who began to seize on their estates; sometimes under the specious pretence of defending their rights, at other times by downright plunder. Kings and princes remunerated their favourites and minions out of these funds, and laid their sacrilegious hands on possessions

destined for the support of the poor---patrimonio pauperum,---for the erection of christian temples, and for the purchase of books and sacred utensils for religious worship.

"When the monks first settled, and cultivated a piece of waste land, which they rendered extremely productive by continual labour, they did not foresee that their labour, and rigid economy, would expose them to the brutal cupidity of the great and powerful; from whom, in addition to their own private acquisitions, they received daily accessions to their original stock.

"Whoever takes the trouble to review the annals of past times, will be easily convinced of the services rendered by those learned and indefatigable monks, not only to religion; but to the cause of general literature, particularly in history; notwithstanding the calumnies and unprincipled aggressions of modern scholiasts, who would refuse to that society, not only the merit of learning, but even the attributes of men. The works of the venerable Bede, St. Bernard, and St. Thomas, though written in times confessedly reputed the most unenlightened of any former or subsequent period, are written in a clear and intelligible style, not devoid of elegance, solidity, or depth of judgment. Yet these are the men whom some pretenders to superior refinement, brand with infamy, and every opprobrious epithet. In this, as in many other cases, we have a most striking instance of ingratitude: persons who have rendered signal benefits to learning and the fine arts, are accused of having disgraced them by their ignorance and gothic taste; yet, had it not been for the exertions of the Roman monks, St. Augustine and his companions, this country would certainly have been a long time destitute of the blessings of science and true religion. Those learned monks introduced into this island (England) the christian faith; and the Latin language as connected with it, together with the principles of civilization and moral refinement. Shortly after their introduction, seats of learning, religious houses, and temples for divine worship, were erected to secure the advantages of religious and literary instruction. If this had not happened, there would have been neither laws nor any other salutary institution. The great Alfred, the legislator, instructor, and deliver of his country, would, perhaps, be little known, had not his intercourse with enlightened monks, both in Rome and this country, enabled him to contrive and execute his plans of justice and beneficence. When the country was harassed and despoiled by the Danes, and other barbarians; when every vestige of learning and the arts was almost exterminated in many parts of the country, by the periodical inroads of these marauders, some of those repositories of science escaped, and preserved the sacred deposit; yet, in our days, there is nothing so common as loud outcries against monks.---But of this enough."

The Rev. Richard Hart, another Protestant minister, in his "Ecclesiastical Records," notwithstanding all his anti-catholic prejudices, thus speaks:---

"Utter seclusion from the world, a truly apostolic poverty, and a mortification of the lusts of the flesh, were anciently supposed to distinguish monks from the rest of mankind; and this reputation for superior sanctity was the chief source of that amazing power and influence, which the monastic orders once enjoyed, especially the Benedictines, of whom all the chapters in England were composed, except that of Carlisle. Corboyl, who flourished A. D. 1126, was the first archbishop of Canterbury who never had been a monk, and nine Anglo-Saxon kings had assumed the cowl; not to mention several queens and others of the blood royal.

"Protestants are but too apt to contemplate the gloomy side of the picture, and being familiar with the disgraceful facts brought to light at the period of their dissolution, [he should have said, falsely urged by profligate harpies, see "Historical Collections,"] look upon monasteries only as recepticles of infamy and vice: "sed audi alteram partem." Monachism was a system which could turn the most opposite talents to account. The seclusion which it afforded was extremely favourable to study: their architects designed those splendid structures which are now the admiration of the world; their scribes have preserved to us the precious works of the ancients, which must else have utterly perished during the dark ages; their chroniclers rescued history from utter oblivion; and, in a word, to men who lived and died within the walls of a convent, art, literature, and science were all deeply indebted. Before the introduction of rates, alms received from monasteries were almost the only resources of the poor; there also the weary traveller was hospitably received, when inns were almost unknown; and in times of war and bloodshed their sanctuaries afforded a sure refuge to the oppressed."

Gibbon says, "A single Benedictine monastery has produced more valuable works than both our universities. Notwithstanding the Codex of Dr. Kipling, and the Septuagent of Dr. Holmes; notwithstanding Bampton Lectures, and Seaton Prize Poems; notwithstanding even the Strabo with which the Clarendon has 30 been years parturient, the assertions of Gibbon remain true." Aikin's Annual Rev. 1802, vol. 1, p. 1579

MONKS THE PRESERVERS AND PROMOTERS OF GENERAL LITERATURE DURING THE MIDDLE AGES.

No class of men have ever been more wantonly misrepresented, nor more cruelly persecuted, than the monks of the middle ages. The world owes them, however, a debt of gratitude which will never be fully paid. In candour and justice, we should ascribe to the patience and industry of these humble and secluded men, the progress which, within the two or three last centuries, science and literature have made. They planted the seeds of modern improvement; and whilst we enjoy its blessings, we ought not

to forget the superior merit of those who prepared the rich harvest. The immortal Faust, who discovered the art of printing, is justly ranked with the benefactors of mankind; but for many ages previous to his discovery, the provident industry of the monks had preserved the treasures of Roman literature, which gave to the art of printing, at its very birth, a value and degree of importance which, otherwise, it would have not possessed. If the works of the ancients had totally perished, and every link of the literary tradition had been broken and lost, who can tell how many centuries would have elapsed before the human mind would have awakened from its long lethargy, and sufficiently revived its powers to create the masterly works which it has only imitated? For the light of science and literature which shines in our eyes, we may well thank the pious solitaries of the middle, or, as the cant goes, "dark" ages. By their hands, the poets, orators, and historians of Rome have been saved from the ravages of time, ignorance and barbarism.

Briefly to show the nature and merit of the labors of the monks, in the preservation of Roman literature, is the object of the following lines.

Cassiodorus, who lived in the sixth century, was the first who made the transcription of manuscripts one of the professional employments of the cloister. After having passed fifty years amidst the noisy and glittering scenes of the world, this former minister of Theodoric, suddenly withdrew from the theatre, in which he had been so long a conspicuous actor. In Calabria, his country, he sought for peace and solitude; and that their united blessings might be shared in by others, erected a monastery on one of his estates. The two principal rules, which he gave to his associate monks, may be reduced to these: 1stly. They were required to apply in a special manner to the study of the Holy Scriptures, and all the sciences connected with the interpretation of the sacred volume. 2ndly. The transcription, collation and correction of manuscripts were enjoined upon them, as an occupation highly acceptable to God and most beneficial to mankind. Orthography, a science of most difficult attainment, before the discovery of the art of printing, was recommended to their attention; and Cassiodorus himself, at the age of ninety-three, composed a treatise on the subject. To show the spirit in which monasteries in general were founded, we may add, that agriculture, gardening and the study of medicine occupied a part of the time of the happy recluses.

In the chroniclers of the seventh and eighth centuries, we find few facts directly connected with the preservation of the Latin Classics. But they tell us that science and literature were cultivated in the cloister. Their own pages furnish abundant proofs of their acquaintance with ancient works. Virgil, Cicero, Livy and Sallust are frequently quoted by them. They felt the beauties of these great writers: "The world grows old," says the historian Fredegarin; "the edge of our mind is blunted No

man of the present time equals the writers of past ages. No one dares to cope with them."

Louis le Debonnaire and Charles the Bald, successors of Charlemagne, continued to extend to science and literature, the protection which they had received from this great man. In the years immediately succeeding his death, profane writers were more generally read than they had been before, and the ninth century bestowed considerable care on the preservation of their works. The celebrated Abbot of Ferrieres, Lupus, discovered in the monasteries of France and Italy the works of Suetonius, Sallust, Cicero and Livy, and had them copied by his monks. From Pope Benedict III. he obtained the Treatise "de Oratore," by the Roman Orator, with twelve books of Quintilian's Institutions, and a valuable commentary on Terence. These also he caused to be transcribed. Virgil, Cicero, Pliny, Probus and Priscian, are mentioned in the catalogue of St. Riquier's library. The Church of Rheims possessed and carefully preserved the works of Lucian, Livy, Virgil and Julius Cæsar.

Whilst the monks of the ninth century thus applied themselves to the study and preservation of ancient works, the Northmen, the Bulgares and the Saracens, repeatedly poured their savage and ruthless bands over the fairest and richest parts of Europe. The wealth of monasteries attracted the rapacious barbarians. The peaceful inmates of the cloister fell under the sword; their buildings were laid in ruins, and their libraries, collected with immense labour and expense, were devoured by the flames.

In the tenth century these invasions were still more frequent, and consequently more fatal to science and literature. How many manuscripts must have been mutilated or totally destroyed by the ferocious conquerers? The difficulty of preserving, in those turbulent times, the precious remains of antiquity, enhances the merit of the monks of the tenth century, who, like their predecessors, proved themselves the friends of letters. In the reign of Robert, King of France, the monastery of St. Benignus boasted of a copy of Horace, and one of Priscian. The convent of Monterender, in the diocess of Chalons on the Marne, bought the Rhetoric of Cicero, the Eclogues and Georgics of Virgil, and two copies of Terence. The cathedral of Mete counted among its books one copy of Virgil, another of Horace, eight or nine hundred years old; whilst Persius and Juvenal had found an asylum in the Church of Autun. In Italy the manual labour of the monks, during lent, consisted in transcribing the manuscripts of sacred or profane writers. The same rule prevailed in France, especially in the monastery of Fleuri, where profane writers were assiduously perused, and deeply studied. Two copies of an ancient or modern work were required of each pupil, during his residence in the establishment, or at his departure. In the writings of Abbo, abbot of Fleuri, we find Sallust, Terence, Horace and Virgil quoted almost in every page. His zeal in seeking for manuscripts and having them transcribed,

was equally untiring and enlightened. Through his care the library of his convent became one of the richest in Europe.

The successive invasions of the barbarians had interrupted the pious and literary avocations of the inmates of monasteries. This caused a scarcity of manuscripts, and considerably augmented their value. The following fact may enable the reader to form some idea of the price of books, at the beginning of the eleventh century. For a collection of Homilies, Grecie, Count of Anjou, gave two hundred sheep, five quarters of wheat, of rye and millet, and a considerable quantity of martin skins.

This enormous price did not however last long. The industry of the monks soon multiplied the manuscripts, which their predecessors had rescued from the savage ignorance of the Northmen. In the first years of the eleventh century, the learned Abbot Gerbert was seen traversing France, Italy, and Germany, in search of manuscripts. To discover and purchase them he spared neither labour nor money. All the works, or fragments of works, which he obtained, he caused to be transcribed, and also several which he was not able to buy, such as the rich collection of the monasteries of Orbais and St. Basil, J. Cæsar's Commentaries, the works of Pliny, Siatius' Achilleides, and fragments of Cicero, Suetonius, and Quintus Curtius. Of the two last he sent a few copies to Rome. The Abbey of Fleuri possessed, at that period, the treatise of Cicero de Republica. Subsequently, it was lost, and for eight centuries no trace of it could be found. A few years ago it was discovered and restored to the literary world, by Monsignor Angelo Mai, formerly librarian of the Vatican, and at present secretary of the Propaganda College in Rome. To him the friends of letters are also indebted for the discovery and publication of divers fragments of Cornelius Nepos, Tacitus, and Sallust.

Among the monasteries of the eleventh century, whore inmates applied to the transcription of manuscripts, the most distinguished were those of St. Benignus, Jumiege, St. Evroul in Normandy, and St. Hubert. Whatever tended to the preservation of ancient works acquired dignity and importance in the eyes of the monks and their superiors. The chroniclers have remarked, with their usual simplicity, that Osburn, Abbot of St. Evroul, made inkstands for the amanuenses of his and adjoining communities.

Several monasteries destroyed in the tenth were rebuilt in the eleventh century. Under the government of Abbot Odo, the convent of St. Martin, near Tournai, soon regained its former fame. Twelve from among the younger brethren were continually employed in transcribing ancient and modern works. Such was the esteem in which their labours were held by their cotemporaries, that the manuscripts of other convents were frequently corrected by those of St. Martin. History has recorded the admirable order established in the monastery of Jumiege, for the transcription of manuscripts. Some of the monks transcribed, others revised the copies, which they carefully

punctuated and divided into chapters and paragraphs. The transcription of manuscripts was considered, in every monastery, as a godly work. Days were set apart in which prayers were offered up to God for those who transcribed books. Science and religion were blended in beautiful harmony. The walks of literature had become the paths of virtue and Heaven.

It is highly probable, and we might say, absolutely certain, that the ninth, tenth, eleventh and twelfth centuries possessed all the Latin Classics in their integrity. Such portions of them as no longer exist, were lost in the thirteenth or fourteenth centuries, when the light of moral civilization is said to have dawned upon Europe. "To the dark ages," therefore, we are, in reality, indebted for the preservation of Roman literature, which more enlightened ages knew not how to value, or cared not to transmit to posterity.

A general ardor in the acquisition of science and the pursuits of literature animated Europe during the twelfth century. Schools were founded, in which every branch of human knowledge was successfully cultivated. Whilst the nations and kings of Europe marched against the barbarians of the East, for the recovery of the Holy Land, countless monasteries were erected in the forests of the West. As in preceding ages, every cloister became a sanctuary, where the sacred fire of science was religiously fed by faithful worshippers.

The monks of Cluni, those of Grammont, of Citeaux, of Clairvaux, and especially the Carthusians, displayed new energy and zeal in the study and preservation of ancient works. The Clunists cast off former prejudices against profane writers. The miraculous visions, in which the Virgin or patron Saints were said to have interdicted the perusal of Horace and Virgil, were forgotten, and the admiration of the monks for the poetry of Rome, was carried so far, that even their ascetic writings present frequent allusion to mythology.

Guigue, fifth prior of the Grand Chartreuse, remarks, in his statutes, that copyists deserve immortal fame, and that lettered monks should deem no occupation so well suited to their profession, as the transcription of manuscripts. "We teach writing," says this remarkable man, "to all those whom we receive in our community. We desire and endeavour to preserve books, because they contain the food of our souls." Guibert, abbot of Nogent, relates that a convent of Carthusians preferred skins and parchment to the silver plate which the Count of Nevers had offered to send them.

St. Bernard, in a letter to Rainaud, abbot of Foigny, quotes a line from Ovid. The manner in which the quotation is introduced, shows that the poet had a place in the library of the two abbots. "Juxta tuum Ovidium," (according to thy Ovid) says St. Bernard. Thus the lyre of the exile of Tomos sometimes cheered the solitary hours of the cloister, and the refined taste

of the Cenobite contributed to preserve the effusions of the Roman muse.

Peter the Venerable, writing to Nicholas, Secretary of Saint Bernard, requests him to bring back with him the history of Alexander the Great, the Treatise of St. Augustin against Julian, and all the good books which he will be able to obtain by purchase or otherwise. The same abbot, in a letter to Guigue, prior of the Grand Chartreuse, asks for a collection of St. Augustin's letters, as the copy belonging to Cluni had been lately torn to pieces by a bear which had entered one of the cells. A crucifix and books were sent to the prior of the Chartreuse, to induce him to part with the copy of St. Augustine's letters.

For their zeal in preserving the master-pieces of Roman literature, the monks of St. Victor, in Paris, were as celebrated in the twelfth century, as their brethren of Cluni and Grand Chartreuse. We read in the annals of St. Victor: "There are in our monastery religious, on whom devolves the duty of transcribing books. The librarian gives them, regular, both the books to be copied and all necessary materials. They have the exclusive use of a spacious room, called "Scriptorium," or writing room. Each monstery had one, that they may enjoy perfect tranquillity, and far from noise and free from interruption, seriously apply to their important task. There the copyists are seated, each one in the place assigned him. Strict silence is enjoyed by the rules of the convent. The copyists are not permitted to walk across the room without necessity. No visitors are received but the abbot, superior, and librarian.

It were easy to add many other instances of the solicitude of the monks for the preservation of ancient and valuable works. Arnaud, abbot of St. Columba, in the diocess of Sens, caused a considerable number of historical works to be transcribed, A hundred and forty volumes were copied by order of Robert, abbot of Mount St. Michael. A monk who lived in the convent of Anderne, and of whom chroniclers have remarked that he had but one arm, transcribed almost all the ancient works known to his superiors.

It may be proper to say one word concerning the regulations established, to form and enrich convent libraries.

The first statute on the subject was published by Abbot Udo, in 1145, with the consent and approbation of the religious of the monastery over which he presided. The statute provided, that a yearly tax should be levied on all the priories and chaplaincies of the order, and deposited in the hands of the librarian, to be employed by him in the purchase of books. By his own example, Udo stimulated his brethren to a compliance with this wise enactment. He regularly paid his tax every year, and compelled the officers of his household to do the same.

In 1446 or 1447, Macarius, abbot of Fleuri, adopted Udo's statute. Shortly after, they were imitated by Robert of Vendome, Hugh of Corbie, and several other superiors of monasteries.

The interests of science and literature were neglected during the thirteenth century. Perhaps the fanatics and ignorant sectaries, who disgraced the thirteenth century, exercised a fatal influence on the age. They were, by profession, the declared enemies of letters. Works of ancient literature they destroyed, like the Northmen of the tenth century, and on the learned themselves they heaped abuse and contumely.

Still, the thirteenth century may boast of a few friends of Roman literature. Emo, abbot of Werum, in the Low Countries, copied, with the assistance of his brother, all the sacred and profane writers in his possession. So great was his desire to enrich the library of this convent, that he employed not only two monks, but also nuns in the transcription of manuscripts. The latter, however, he confined to the copying of the Holy Scripture and the Fathers. The library of Glastonbury, in England, was probably the richest of that period. It contained four hundred volumes, among which were the works of Livy, Sallust, Virgil, Caludian and other Latin writers.

During the fourteenth century the same scarcity prevailed. The monuments of Roman genius seem destined to perish. Petrarch and a few great men devoted their life, time, and fortune, to rescue them from oblivion and ruin. Gerard the Great founded the order of "the brethren of the common life," (fratres vitæ communis) and assigned to them the copying of manuscripts as their chief occupation. The Popes, and many of the Catholic clergy, were conspicuous for their solicitude in the collection and preservation of Roman literature. Still, its doom seems to be sealed. Classical works appear for a short time, like flitting meteors, and are again lost in the surrounding night. Perhaps they would have perished for ever—but three humble mechanics, Guttemburgh, Faust and Schoeffer, discovered the art of printing, and imparted immortality to the eloquence, poetry, and philosophy of ancient Rome, which the monks of the middle ages had saved from the ravages of time and barbarism.

And these men shall be called ignorant and superstitious! Shame on their calumniators. To vindicate the illustrious solitaries and cenobites of the ninth, tenth, eleventh, and twelfth centuries, no declamation has been indulged in. Facts have been adduced—as conclusive as they are unquestionable. All lovers of truth will readily acquiesce in the inferences clearly deducible from these facts. Glory, then, and gratitude to the monks of the dark ages; let justice, as full as it is tardy, be done to their merit in the cause of classical literature. Let every candid and equitable man spurn away former prejudices, whether they be of short or long duration, whether they rest upon the contemptible authority of petty scribblers, who retail slander, or the more imposing testimony of popular and distinguished writers, who deal in wholesale calumny, who corrupt the sources of historical information, and whom, so far as their views of the middle ages are concerned, we do not hesitate to pronounce either ignorant and superficial, or bigoted and unprincipled.

MONASTICON HIBERNICUM:

OR THE

MONASTICAL HISTORY

OF THE

KINGDOM OF IRELAND.

ABBEYS, PRIORIES AND MONASTERIES OF REGULAR CANONS OF ST. AUGUSTIN.

I give this Order, (says Alemand, p. i.) the preference, before all the others that were in Ireland, for several reasons. Firstly, because it is deemed the most ancient of all Regular Orders in general, derives its origin from the Apostles themselves, and allows St. Augustin, afterwards Bishop of Hippo, only to have formed one particular congregation, which was subsequently divided into many others; and, though there be many objections against this antiquity, it is still asserted, and, because it cannot be denied, that the Regular Canons were of the first introduced into Europe, and that scarcely any but the Benedictine monks preceded them. Dr. Lanigan, carrying his criticisms too far, (vol. i. p. 187) contends, that "there were no Canons Regular of St. Augustin until the eleventh century, at which time some communities of clergymen adopted a sort of monastic rule, vulgarly attributed to St. Augustin, who, however, has left no rule except certain regulations, which he had drawn up for the direction of a nunnery under the superintendence of his sister, and, which have, with some necessary alterations, been applied to communities of men, under the title of the Rule of St. Augustin." To assert that there were no Canons Regular of St. Augustin before the reformed congregation in 1532, or the union of several congregations of the order under Pope Alexander IV., in 1254, is much the same as to say, that there were no Carmelites before St. Teresa. All men of sound information, who have written upon the order, agree, that St. Augustin founded an order of

monks, called, afterwards, the "Hermits of St. Augustin," who lived apart from cities or public places; and another branch, called Canons, who formed, in his own house, a kind of religious community. Hence the learned Alban Butler, in his Life of this renowned Father says:

"St. Austin made a very short stay at Carthage, making all possible haste to retire to his house in the country, with certain devout friends. There he lived almost three years, entirely disengaged from all temporal concerns, serving God in fasting, prayer, good works, meditating upon his law day and night, and instructing others by his discourses and books. He settled his paternal estate on the church of Tagaste, only on condition, that the bishop should furnish him a yearly stipend out of it, for his, and his son's maintenance, among their religious brethren. All things were in common in their house, and were distributed according to every one's necessities, no one among them having the least thing at his own disposal. St. Austin reserved nothing, which he could call his own, having alienated the very house in which he lived. The religious Order of the Hermits of St. Austin, dates its foundation from this epoch, in 388. This monastic institute soon spread over Africa, but was extinguished there by the invasion of the Vandals. It was revived in Europe in several congregations, which were all united in one Order by Pope Alexander IV., in 1254, and its present constitutions were compiled in 1278. The Order of the Hermits of St. Austin at present consists of forty-two provinces, besides those called the Discalceated, who go barefoot, and live in great austerity and recollection. The project of this reformed Congregation was set on foot in 1532, by F. Thomas of Jesus, a native of Lisbon, and a great servant of God, author of that excellent book, entitled: "The Sufferings of Christ," which he composed whilst he was confined in a dungeon in Morocco. Having spent four years in captivity, in the constant exercise of the most heroic virtues, especially charity, prayer, patience, penance, and mortification, he died the death of the saints, on the 17th of April, 1582. He had suffered great contradiction in his own Order, by endeavouring to introduce his reformation; but this got ground upon his plan after this happy death. (See F. Alleaume, Helyot, and the last edition of Morery.)

"Of the reformed Austin Friars, or Hermits, there are, at present, five provinces in Spain, and three in France and Italy. The institute of the hermits is more severe than the other; they are governed by different vicars general: Pope Pius V. in 1587, declared the Austin Friars one of the Mendicant Orders. It cannot be doubted but St. Austin instituted manual labour, in his monastery, since about the year 400; he wrote a work on the Labour of Monks. to prove this obligation in a penitential monastic state. (T. 6. p. 475. See Fleury, 1. 20. c. 34.) But he allowed useful studies, and spiritual functions, instead of manual labour in those, who are qualified for them, or called to the

ministry of the altar, as is evident from his own studies, and those of many of his colleagues, whilst he lived according to his first institute, before he was advanced to the episcopal dignity, or established the regular canons, who were applied solely to the spiritual functions of the ministry. The regular canons and canonesses of St. Austin had, in England, before the suppression of monasteries, one hundred and fifteen monasteries; the Austin friars thirty-two. See Bishop Tanner's Notitia Monastica in Præf.

"When St. Austin was ordained priest, and removed to Hippo, many of his religious brethren followed him thither, and with the assistance of his bishop, Valerius, he founded there a new monastery, the monks of which St. Paulinus saluted when he wrote to our saint in 384. Out of it came forth nine eminent bishops, who by their learning and the sanctity of manners, were so many bright ornaments of the church of Africa, namely, St. Alipius of Tagaste, St. Evodius of Uzalis, St. Possidius, of Calama, Profuturus and Fortunatus of Cirtha, Severus of Milevis, Urbanus of Sicca, Boniface and Pereginus. St. Austin was no sooner consecrated bishop, than being obliged to live with his clergy in the city, he formed them into a regular community, in which every one was obliged to give what he was possessed of to the poor, or to throw it into the common stock of the house, out of which the provost, who was chosen yearly, distributed to every one that was necessary. St. Austin always refused legacies left to his church, to the prejudice of children or heirs; though he exhorted all persons to reckon Christ as one among their children, and to reserve a portion for him in his poor. If any one deserted this state after he had embraced it, he was punished as an apostate, and guilty of breaking his vow. (See St. Austin, Serm. 355, 356, two discourses; on the Life and Manner of the Clerks, T. 5. also Possidius.) This is the original of the Regular Canons of St. Austin, a distinct order from that of his Hermits. Consult on this order of St. Austin the Maurist Monks, in the excellent new "Gallia Christiana," T. 7, p. 778, 787, 790.

"St. Austin instituted a nunnery of this order after he was promoted to the episcopal dignity; and his sister, who renounced the world in her widowhood, was chosen the first abbess. After her death, Felicitas, the oldest among the nuns, was pitched upon to succeed her; but some demanding another person for their superior, a division happened among them, which St. Austin stifled in its birth, by two letters addressed to Felicitas, Rusticus, (the priest who attended the community) and all the nuns, (Ep. 210 and 211,) whom he strongly exhorted to union, perfect regularity, fasting, public prayer, strict religious poverty, and ready obedience to the abbess and to the priest. In the second letter (Ep. 109, or Ed Ben. 211,) he laid down a regular body of monastic rules, adopted also by the men, who regard him as the of under of their orders,—the Hermits and the Regular Canons, though each have added to it many particular constitutions.

That it was received also by other religious men soon after the death of St. Austin, appears by the rule of Tarnate, and by that of St. Cæsarius, in both which it is inserted, and by a manuscript copy at Corbie, about a thousand years old.

"The holy founder lays down the strictest rules of poverty, obedience, and modesty; he orders, that no one ever stedfastly fix her eyes upon another, even of the same sex, this being a mark of immodesty and impudence; and he will have this fault to be always severely chastised, though with more mildness, when the person guilty is her own voluntary accuser. He recommends, above all things, perfect humility: "for," as he says, "pride lies in wait about our good works, to destroy them." And what does it avail to give our riches to the poor, and become poor ourselves, if the miserable soul become prouder by contemning wealth, than she was before by possessing it?"

Secondly, it is certain, that those who observed the particular rules in Ireland, in the fifth, sixth, and seventh centuries, were monks, who were Regular Canons, or something so like them, that at the time when those rules were incorporated into the Rule of St. Benedict, or in that of the Regular Canons of St. Augustin, they all made choice of the latter as being much more agreeable to them than that of St. Benedict.

The Regular Canons of St. Augustin were so early, or considerable in Ireland, before the general suppression of monasteries, that the number of houses they are said to have had seems incredible; so that neither the Order of St. Benedict, nor that of the Cistercians, which is a branch of it, can in, that particular, stand in competition with that of the Regular Canons, who were, in all respects, as great in Ireland, as the Benedictines were in England. It was requisite to be a Regular Canon, in order to be promoted to a bishopric in Ireland; almost all the parish churches and other secular benefices, were possessed by that order. To which, if we add, that they alone possessed, or had been masters of, as many houses as all the other orders together, and, that almost all the chapters of the cathedral, and collegiate churches in Ireland were made of Regular Canons; it must be admitted that there was no order in Ireland which could compete with this, especially if we add, that it had this noble perogative of having two abbots, and eight priors, who were spiritual peers of the realm, and as such took their seats in the house of lords. "I am not ignorant," (says Alemande) that the Orders of the Cistercians had more, for twelve of their abbots, and one Benedictine, enjoyed the same pre-eminence, as we shall see hereafter; but so many other particulars concur towards the exaltation of this order of Regular Canons, that the other Orders will easily excuse us for giving this the first place."

THE NAMES OF THE ABBOTS AND PRIORS OF REGULAR CANONS, WHO HAD SEATS IN THE UPPER HOUSES OF PARLIAMENT.

The Abbot of St. Thomas, at Dublin, Province of Leinster, of the Congregration of St. Victor.

The Abbot of Rathoy, Co. Kerry, P. Munster.

The Prior of the Most Holy Trinity, now called Christ Church, Dublin.

The Prior of St. Peter and St. Paul, New Town, near Trim, Co. Meath, P. Leinster.

The Prior of the B. V. Mary and St. David, at Conal, Co. Kildare, P. Leinster.

The Prior of the B. V. Mary, at Kells, Co. Kilkenny, P. Leinster.

The Prior of All-Saints, where Trinity College now stands, at Dublin,

The Prior of St. Edmund at Athassel, Co. Tipperary, P. Munster.

The Prior of the Holy Cross at Killiegh, King's Co., P. Leinster.

The Prior of the B. V. Mary at Louth, P. Leinster.

So far Allemand.

It is right to notice, that Allemand, Ware Harris, and others, place Co. Louth in the P. Leinster, although it was considered, in former times, in that of Ulster.

The following Abbots of St. Thomas, in Dublin, were Lord Chancellors of Ireland:

Thomas Scurlock in 1366, and

Thomas Fitzgerald in 1448.

We now proceed to set down the names of the houses belonging to the Canons Regular, in the four provinces of the Kingdom of Ireland.

PROVINCE OF LEINSTER, CO. OF DUBLIN,

HOLM-PATRICK MONASTERY, OF REGULAR CANONS.

Near Skerries, Co. Dublin, at Holm-Patrick, or Harbour of St. Patrick, who landed there in 432, when he came out of Ulster, was an abbey founded by Sitricus Mac Murrough O'Cavanagh, king of Leinster, who was an Ostman, that is, of a family that came from the east, with respect to Ireland; so they called the Danes who had settled among them. This house was founded before the invasion of the English, in the twelfth century, in the island of St. Patrick, or Inis Patrick, which is near the coast. It is said that Moel Finian, prince of the Bregii, resigning his throne, became a monk here, was afterwards abbot, and died in 898. But Henry London, archbishop of Dublin, removed the

institute to Holm-Patrick, on the continent, in the year 1220. Ware says, it was but a priory, however, several other Irish writers affirm it was an abbey. Granted 20th Elizabeth to Thomas Fitzwilliam; value not stated.

HOLY TRINITY REGULAR CANONS, DUBLIN.

The cathedral church of the Holy Trinity in Dublin, (for there are two cathedrals in this city,) commonly called Christ Church, belonged to the regular canons of St. Augustin, of the congregation of Arroasia, an abbey in the diocess of Arras, head of this congregation now extinct, having been united to the great order of regular canons, (as Pennot observes in his Tripartite History,) for which reason we give to this order all the houses that belonged to those of Arroasia. King Sitricus, and Donatus, (or Dunan,) bishop of Dublin, then but a bishopric, in 1058* placed secular canons in this cathedral, whom, in 1163, St. Lawrence, archbishop of Dublin, obliged to become regulars. Their prior, or abbot, from that time, were among the spiritual lords, sitting in the parliament of Ireland, and when Henry VIII. suppressed the monasteries and regular communities, he changed this into a dean and chapter, in 1541, and it has been ever since in the nature of a royal chapel. The whole was granted (34th of Henry VIII.) to Walter Tyrrell, at a yearly rent of 6s. 1d., now worth £6 1s 8d. The cathedral of St. Patrick has a dean, chancellor, treasurer, two archdeacons, and two and twenty prebendaries, whose revenues are considerable, besides all other offices.

It is fit to observe, that the cathedral of the Holy-Trinity is so ancient, that all authors agree it was built under ground by the Ostmans, or Danes, before the arrival of St. Patrick in Ireland. According to the Black Book, quoted by Ussher, and our ancient annalists, the same saint celebrated mass in one of its subterraneous vaults. Afterwards a church was built upon that which was under ground, similar to the cathedral of Chartres, the church of St. Victor at Marseilles, and some others. In England St. Faith's church was under St. Paul's, and at Canterbury there is another church under the cathedral.

It may be proper to observe, this church was famous for having numerous relics deposited in it, among which the following were not the least remarkable:—

1. A large Crucifix, reputed miraculous.
2. St. Patrick's Staff, his altar stone, and the text of the

*(Lanigan considers that this church was built about 1040, or, as Ware says, 1038:) it may, however, be correct to say the canons were placed in it in 1058.

Gospels used by him. These relics were translated from Armagh to Dublin in 1178, by William Fitzadelm de Burgo.

3. A Thorn of our Saviour's Crown.

4. A portion of the B. V. Mary's Girdle.

5. Some of the bones of St. Peter and St. Andrew, apostles.

6. Relics of St. Clement, pope and martyr; of St. Oswald, bishop; St. Faith, V.; St. Brendon, abbot; St. Thomas a Becket, archbishop of Canterbury; St. Wolstan, bishop of Worcester; St. Lawrence O'Toole, archbishop of Dublin; and the shrine of St. Cubius, carried over from Wales in June, 1405.

REGULAR CANONS AT THE GATE OF DUBLIN.

At Lucan, about 6 miles from Dublin, on the banks of the river Liffey which runs through the city, a priory of regular canons of St. Augustin was founded in 1219, by Varisius de Pech, an English nobleman. Ware observes, that this house was afterwards united to

THE ABBEY OF ST. THOMAS AT DUBLIN,

In 1323, which was of regular canons of St. Victor. (See more of it under the head of that congregation.)

ALL-SAINTS PRIORY AT DUBLIN.

There was also in Dublin the priory of All-Saints, the prior of which was a spiritual lord, and accordingly sat in Parliament. It particularly belonged to regular canons of the congregation of Arroasia. Dermot, or Dermitius, king of Leinster, founded this house in 1166. The foundation charter begins thus :---

"In nomine Sanctæ et Individuæ Trinitatis, Patris et Filii et Spiritus Sancti, Ego Diarmitius, Rex Lageniensium, pro Dei amore et animæ meæ salute donavi et tradidi spirituali Patri et Confessori meo Edani Lugdunensi Episcopo, ad opus Canonicorum Ecclesiæ filiæ Zolæ, et successorum eorum, terram quandam quæ dicitur Ballidabgoil, cum hominibus suis, &c." See the rest of it in the Monasticon Anglicanum, vol. 2, p. 1039, where is also the charter of king Henry II. reciting and confirming the possession of this monastery.

By this it appears that this king gave this donation at the request of a bishop of Louth, his confessor. An archbishop of Dublin, and an abbot of Glandelough, were present at granting the charter and subscribed it. Ware says "it will admit of no doubt, that John Lech, Archbishop of Dublin, procured a bull from Pope Clement V. dated the 13th July, in the seventh year of his pontificate (1311,) for the foundation of an University for Scholars at Dublin. But the archbishop dying 10th of August, 1313, nothing was done in it. In the year 1320, Alex-

ander de Bicknor, who succeeded in the archbishopric, renewed this foundation, and procured a confirmation of it by the authority of Pope John XXII. And then William de Hardite, a Dominican friar; Henry Gogry, of Friars Minors, and Edward de Karmardin, another Dominican, were created Doctors of Divinity; and William Rodiart, Dean of St. Patrick's, Dublin, was promoted to the degree of Doctor of the Canon Law, and made the first Chancellor of that university. There, was afterwards a divinity lecture instituted by Edward III. as appears by the register of John Allan, archbishop of Dublin. But, notwithstanding these encouragements, for want of a sufficient fund to maintain the students, the university by degrees dwindled to nothing. However, there remained some footsteps of it in the reign of Henry VII. For in a provincial synod, held in Christ Church, Dublin, before Walter Fitzsimons, then archbishop of Dublin, certain annual pensions were granted, for seven years, to the lecturers of the university, by the Archbishop, Suffragans, and Clergy of the province of Dublin." Ware's Antiquities of Ireland, c. 15. The first stone of what is now called Trinity College, on the site of the ancient priory, was laid by Thomas Smyth, Mayor of Dublin, 13th March, 1591, in which year it was founded by queen Elizabeth. Dublin had before been made an University in the reign of king Edward II. in the year 1320, by the authority of Pope John XXII.

In the Dublin University Calendar for 1834, (p. 25,) it is said —"At the dissolution of the monasteries in Ireland under Henry VIII, the mayor and citizen s of Dublin were granted the site, ambit, or precinct of the dissolved Augustinian monastery of All Saints, lying within the suburbs of that city. Archbishop Loftus judging this a convenient situation for the intended College, applied to the mayor and citizens, and in elaborate speeches, in which he laid before them the queen's intention of founding a university in Ireland, and the great advantages of such a society to the city, he prevailed on them to grant the said monastery of All-Hallows, with the adjoining land, for the purpose. The Archbishop having thus far succeeded, employed Henry Usher, then Archdeacon of Dublin, and afterwards Archbishop of Armagh, to petition the queen for her Royal Charter, and for a mortmain tenure for the land granted by the city. The queen received the petition favourably, and by a warrant dated Dec. 29, 1591, ordered a licence of mortmain to pass the seal for the grant of the said Abbey, (which is stated to be of the yearly value of £20) and for the foundation of a College, incorporated with the power to accept as much lands and contributions for its maintenance, as any of her subjects should be charitably moved to bestow, to the value of £300 a-year. On the third of March following, being the thirty-fourth year of Her Majesty's reign letters patent passed in due form, pursuant to the said warrant, which are printed on all copies of the college statutes now in circulation among the students." In

the old book, it is stated that the yearly rent of this University was £4 3 0½, now worth £83 0 10.

DRUIM-MAC-UBLA ABBEY.

According to Colgan, there was an abbey of Regular Canons at Druim-mac-ubla, near the Mountain Brack, where the provinces of Leinster and Ulster meet; which abbey was founded by St. Sidonius, in the 7th century: he died, according to Lanigan, in 677.

CLUAIN-DOLCHAIN ABBEY.

At Cluain-Dolchain, now called Clondalkin, 5 miles from Dublin, near the present Carmelite monastery, was a famous abbey, the first abbot of which, according to Colgan, was St. Mochua, in the seventh century. Now, (says Ware,) a protestant parish church.

IRELAND'S EYE ABBEY.

St. Inns-Patrick on the north side of the Bay of Dublin, off Howth, lies a small island called Ireland's Eye, where, it is said, St. Nessan, in 570, founded an abbey, and there spent his life in fasting and prayer. Lanigan, however, thinks St. Nessan was never on this island; but that three holy sons of Nessan, of the royal house of Leinster, were there in the seventh century. Colgan speaks of them on the fifteenth of March. There was kept the book of the four Gospels called Kerkowre, of which Allan, Archbishop of Dublin, says:

"That book is held in so much esteem and veneration, that upright men dare scarcely take an oath on it, for fear of God's judgments shewn on men who had forsworn themselves on it." Ware takes no notice of this house, but Usher mentions it.

TEAGH-SACRA ABBEY.

Teagh-Sacra, near Tallagh, was an abbey about five miles from Dublin, founded in 652, by St. Sacre, or Mossacre, as Colgan says. The name Teagh-Sacre signifies a sacred or holy house. On the site is now a protestant church.

SWORDS ABBEY.

At Swords, seven miles from Dublin, there was an abbey founded by the great St. Columbkill, in 512, and was called Monasterium Surdense, or Surdum Sancti Columbæ. Colgan, who makes mention of this house, observes, that at the time of the foundation, that saint gave the government thereof to St. Finan, surnamed Lobhar, or the Leper, who lived in the sixth century. Some say this house belonged to the order of St. Benedict.

FINGLASS.

The abbey here, about two miles from Dublin, is supposed to have been founded by St. Patrick, as Harris thinks. (Vol. II., p. 262.) At Finglass the parochial church was dedicated to St. Kenny. The monastery was on the site of the present protestant church.

LUSK.

At Lusk, in the barony of Balrothery, Co. Dublin, about eleven miles from the metropolis, an abbey was founded by St. Colga, about 695, who was its first abbot, and who assisted, as Lanigan says (vol. III, p. 140,) at the Synod of Flan-Febhla, about 697. In 825, the abbey was pillaged. In 854, itself and the town were destroyed by fire; in 1135, after it was rebuilt, it was again burnt. In 1190, an Nunnery of the order of Arroasia was founded here. (See particulars under Nunneries.)

CASTLEKNOCK.

At Castleknock, about three miles from Dublin, near where St. Vincent's Catholic College now stands, an abbey was founded by Richard Tyrrell, in the 13th century, dedicated to St. Briged, for Regular Canons of the order of St. Augustin. It subsequently became the parish protestant church.

TALLAGHT.

At Tallaght, or Tallagh, a village in the barony of Newcastle, county Dublin, about five miles from the city, and three from Cromlin, an abbey was founded by St. Molruane, in the 7th century. Now a protestant place of worship.

AT GRACE DIEU,

About three miles north of Swords, in the barony of Balrothery, an Augustinian abbey was founded, according to Archdal, in 1190. (See particulars under Nunneries.)

THE ABBEY OF ST. OLAVE, AND THE CONVENT IN CROW-ST., DUBLIN.

Formerly an abbey stood, according to Archdall, in Castle-st. in the city of Dublin, about the spot called Cole-alley.

Whitlaw and Walsh, appear, to have been somewhat contradictory upon this subject. In p. 74, of their History of Dublin, 4to, 1818, speaking of the small gate "that gave an entrance into

the city from Sheep (Ship) street to Castle-street, called St. Austin's Gate, (add with Harris,) not as some have imagined, (among whom they quote Ware,) as it opened a passage to a monastery of Augustine friars, which support their notion, they erroneously placed in Castle-street, for that religious house did not lie within the city, but without the (old) walls, northward of Dame-street, almost opposite to the end of George's-lane, where some footsteps of the ruins were lately to be seen at the bottom of Crow-street, (where the late theatre was.) But this gate took the name of Austin's Gate after, as it was dedicated to that saint; or, as it afforded a passage to the friars of that order to attend to the citizens in their nightly confessions and other duties, when the principal gates of the city were kept close shut, and guarded." But, in page 371, of the same work, they say: "King Henry II. having granted the city of Dublin to a colony from Bristol, they built the monastery (or abbey of St. Olave,) for such of their countrymen as should be inclined to embrace the order of St. Augustine, and called it from the abbey of the same order and name in their native town. It stood in Castle-street, on the ground whereon Sir James Ware's house was afterwards erected, and where the building called Cole Alley, but now demolished, lately stood; the passage to it was from Ship-street, where a few years since was to be seen in the town wall, the mark of the gate called St. Augustine's Gate." They quote Archdall's Monasticon, p. 174. Although Harris, in his "History of Dublin," controverts this account; yet the fact (stated in the chief Remembrancer's Office,) that in 1605, a grant was made of part of the possessions of this monastery in Castle-sreet, to Edward Darcy of Jordanstown, at the annual rent of £1 5s. 0d. Irish appears to afford proof that there was not only an Augustinian, convent in Crow-street, and in Thomas-street, but also in Castle-street, and more so, if we credit Ware, who lived so shortly afterwards in the house on the site of its ruins.

THE PRIORY OF ST. JOHN THE BAPTIST,

Which Archdall places under the Canons Regular, was, according to Ware, a priory, or hospital of crouched friars, under the rule of St. Augustine, situated at the top of John-street, in Thomas-street, (a part of which was on the site of the present Augustinian convent,) formerly without the West, or New, gate of the city. It was founded in the 12th century, by Ailred de Palmer. To this was attached an infirmary, which contained fifty beds, for the relief of a hundred and fifteen sick poor who were therein supported In 1316, the church of St. John, with the chapel of St. Magdalen, were consumed by fire; but in a few years afterwards rebuilt, under a grant of Edward II. The house-site and possessions, were granted to James Segrave of Dublin, for £1,078 15s. 8d., now worth £21,575; and the yearly rent of 2s. 6d., now worth £2 10s. The old steeple remained until 1800, when it was taken down.

COUNTY LOUTH,

SAINT MARY'S PRIORY.

At Louth, a leading town of this county, forty miles from Dublin, and once a bishopric, was the priory of St. Mary. The prior was a spiritual lord, who sat in parliament. This house was founded by Donagh-o-Caroll, king of Orgiel, or Oriel, which, as Lanigan says, (vol. i. p. 398,) comprised the counties of Louth and Monaghan, and other districts, and by Edan O'Kelly, bishop of Clogher, who was buried there about 1180. Some say this priory was the same as the deanery (which Ussher calls) of Lugudum, or Louth, because that town was called Lugudunum, and by abbreviation Lugudum; so written in the registers of the apostolic chambers. But it is likely they were two distinct benefices, the former being regular, and the other secular. For Ussher also observes, that in 1252, the deaneries of Lugudum, or Louth, of Drogheda, and of Ardee, were put under the jurisdiction of the archbishop of Armagh, whereof the bishop of Clogher highly complained, contending that since the suppression of the bishopric of Louth, the county of that name, which was also formerly called Oriel, had belonged to his diocese. It is probable (as Lanigan says, iv. p. 131,) that they might have been but one and the same, and that the regular house might be secularised; so that this controversy must remain undecided.

LOUTH ABBEY.

In the town of Louth was a very ancient abbey, built by St. Mocteus, bishop of Louth. Colgan says it was called Lugmadense Monasterium, which some believe was afterwards the deanery of Louth above spoken of; but Ware thinks the priory of St. Mary, last mentioned, was built on the ruins of this abbey St. Mocteus, the founder, was a man of much learning, and it is said, that about one hundred bishops, and three hundred priests, were his disciples, which is not be wondered at, for St. Brendan, St. Colgal, and St. Finian, who taught in Ireland, had a much greater number. It is also affirmed, that this St. Moctee formed a particular rule, but there is some reason to question this. This house and immense possessions were granted, 33rd of Henry VIII., to Sir Oliver Plunket. (See Lismore in the county Armagh.)

ST. PETER AND ST. PAUL'S PRIORY, AT KNOCK.

The abbey, or priory of St. Peter and St. Paul at Knock, near Louth, built on the Mountain of the Apostles, and the foundation of it given to the same king of Orgiel, or Oriel, according to

Camden, whom we mentioned above, and to the Bishop of Clogher, about 1148. Ware says that this place was formerly called Knockna-sengan, or Hill of Ants; for knock signifies an hill or mountain; and that it was afterwards called the Island of theApostles, on account of its priory being dedicated to St. Peter and St. Paul. Colgan wisely reproves Franciossus, an Italian, for saying in his Book of the Saints of the city of Luca, that Orgiel was a city in Ireland, whereas it included but Louth, Monaghan and a few other districts. Granted (31st Henry VIII) to Sir John King at a yearly rent of £16 5s. 4d., now worth £325 6s. 8d.

AT DRUIN-INIS GLUIN,

It is said, an abbey was founded by St. Patrick.

DROGHEDA HOSPITAL OF REGULAR CANONS.

Ware thinks that a religious house at Drogheda, which was called of the Bear, because Ursus de Swemele, an English nobleman, founded it in the year 1206, was an hospital or priory of the order of the Crouched Friars; but Allemande believes it was a wardenship and hospital belonging to the Regular Canons of St. Augustin, for the foundation charter has these words:

Præterea volo et firmiter obsecro in Domino ut qui post obitum meum Custos fuerit prædictæ domus illius, per electionem proborum hominum de Drogueda eligatur, et ut dum legalem custodiam prædictæ domui adhibebit vocetur cognomine Custos et non Prior, &c. There are some things in the sequel of the charter, which show, that this house was given to the Regular Canons of St. Augustin; but it would be tedious to insert the whole. It may be seen in the additions to Dugdale's Monasticon Anglicanum, vol. 3, p. 107. The house was seized, 31 Henry VIII., of sixty acres of land in Glaspistell, rent 13s. 4d.; two messuages in Dundalk, rent 6s.; two acres in Stabane, rent 2s.; besides some other rectories, lands, &c. Granted to the mayor of Drogheda: rent £1 14s. 4d., now worth £34 13s. 4d.

AN AUGUSTINIAN FRIARY,

Founded under Richard I., granted to the mayor of Louth, ibid.

A PRIORY OF CANONS,

Built in the early ages—now the site of the Protestant Church. Mr Cobbett (after others,) says: this was a priory

of Regular Canons, celebrated for the synod held there by Cardinal Papiro, in 1152. Neither the sequestration, nor value is given.

ARDEE,

Ten miles from Dundalk, and thirty-four from Dublin. A Crouched Friary, founded by Roger, Lord Ardee, for the salvation of his own soul, and the souls of his wife Alicia, his father William, his mother Joan, his brethren Gilbert and Peter, in the year 1207, for the Augustinians. The founder, for the better support of this house, and to enable the friars to exercise more liberally their works of mercy and charity, granted them the carucate of land which Osmond Doubleday held; also full liberty to bring water for the use of the house, and a sufficient cart-way. This house was considerably endowed, by grants and donations from several other pious catholics. In the year 1612, James I. granted the house and possessions to Sir Garrett More, at the yearly rent of £115 5s. 8d, now worth £2,305 13s. 4d.

COUNTY OF WICKLOW.

GLENDALOGH OR GLANDELOURE ABBEY.

We find in the life of St. Kevin, or Coegen, that is, beautiful born, that he founded an abbey in the bottom of a valley, which was once in the Scottish called Clandee, but at present Glendalogh that is, the vale of the two loughs, or lakes, about twenty-four miles from Dublin, and ten N. W. of Wicklow, and in the same, place a famous and religious city grew up in honour of St. Coegen, which from the name of the vale wherein it stands, is called Glendalogh. This abbey was made a bishopric in the seventh century, and was united to Dublin in the twelfth century. The cathedral was served by Regular Canons, where there was a bishop and an abbot, who was chief of the Canons, in the nature of the deans and prebendaries. For, as has been well observed by the famous Benedictin, F. Mabillon, in several cathedrals in Europe in which there were Regulars, there was at the same time a bishop and an abbot. Ware takes no notice of this abbey, likely because it was afterwards made a bishopric. But as the abbey might continue, although it was made a bishopric, as dignities of bishop and abbot were distinct in one and the same church, Ussher has been more correct in placing it among the rest.

THE PRIORY OF OUR SAVIOUR,

Most authors say was, also, at Glendalogh, on the north side.

DRUIMH-CHAOIN-CELLAIGH ABBEY,

According to Colgan, was founded in the seventh century, by St. Abban, who also founded several others, of which Ware seemed ignorant.

COUNTY OF WEXFORD.

WEXFORD.

A sea-port town, and a borough, seventy-four English miles from Dublin. Priory of Regular Canons. It was richly endowed by several noblemen. There was an inquisition held on it 31st Henry VIII., another 1st Edward VI., when it was granted for ever to John Parker at the annual rent of 15s. 0½d., now worth £15 10s.; but a third inquisition was held, 26 Elizabeth, when the house and possessions were found in the hands of Philip Devereux of Wexford. This church still remains with a large tower in the middle.

THE AUGUSTINIAN FRIARY, AT WEXFORD.

Built in the reign of Edward III.; this house had some valuable possessions, though granted, 35 Henry VIII., to Richard Butler, at the yearly rent of 17d. Irish, now worth £1 8s. 4d.

SELSKER; OR ST. PETER AND ST. PAUL,

Near the town of Wexford, was the priory of St. Peter and St. Paul, called Selsker, founded in the twelfth century, by the Routs, or Roches, noblemen of English extraction, who settled in Ireland since the invasion. The Vicounts Fermoy are of this family. The old priory was the site of the present church. The tower and some ruins remain.

FERNS ABBEY.

At Ferns, about fifty-six miles from Dublin, was a small abbey, founded in 1158, by the famous Dermot, king of Leinster, who was buried in it in 1171. The foundation charter and donations are at length in the Monasticon Anglicanum. A bishop and an abbot of Glendalogh subscribed the charter; which proves that the abbey of Glendalogh continued after it was erected into a bishopric, and that therefore, Ware ought to have taken notice of the abbey of Glendalogh.

If we believe Colgan, Ferns was an abbey since the sixth century; for he affirms that St. Maidoc was first abbot there, and then bishop, and afterwards archbishop. Be that as it may, this church of Ferns was almost at first erected into a cathedral. King Dermot founded another abbey in this town in the twelfth

century, unless it be urged that ancient authors have often confounded the qualities of abbots and bishops, which cannot be denied.

AT FERNS.

In same county, another abbey was formed by St. Edan, or Aiden, in the seventh century. It was endowed by Brandub, king of Kinsellagh, a part of this county. Granted with possessions, 26 Elizabeth, for 60 years, to Thomas Masterson. Rent £16 4s, now worth £320 1s. 6d.

CLUAIN-MORE ABBEY.

Cluain-more was an abbey anciently called Cluendichola-guircbe, because it was founded by St. Dichulle in the sixth century, or, according to Colgan, by St. Maidoc, who was bishop of Ferns. One of the St. Maidocs was abbot of it, but was not the same, says Colgan, as the great St. Maidoc, above mentioned, who was bishop of Ferns. Allemande mentions three abbeys in Cluain-more, (see pages 14, 15 and 30); but there appears not sufficient ground to say there was more than one of this name and order in this county.

INBHER-DAGAN ABBEY.

At Inberdaoile, or Inbher-dagan, on the sea shore, there was an abbey, which, according to Colgan, was founded by St. Dagan, who was afterwards made bishop of Achade Dagain, in the seventh century.

SEANBOTHA MONASTERY.

At Seanbotha, according to Colgan, there was an abbey or monastery, founded by St. Colman O'Fiaghragh, in the sixth century.

DUNE MONASTERY.

At Dune, (or Downing,) a small town on the river Derriby, which falls into Slane River, there was an ancient house of Regular Canons, built by the Oustmans or Danes long before the invasion.

ARDLABRAN MONASTERY.

At Ardlabran, or Ardladran, St. Maidoc founded another abbey, not far from Cluain-more, according to Colgan.

ROSS ABBEY.

At New Ross, a town on the river Barrow, about seventy English miles from Dublin, was an ancient abbey or priory, founded in the 7th century by St. Evin, or Emin, or, as some say, by Abban. This house was called Rosmactreon, or Rossglass. Allemande says it is certain that this house was afterwards made an abbey of the Cistercian Order. This house was a sanctuary, where malefactors remained in safety; and St. Evin, or Emin, having brought monks from Munster to place in it, the same was called Rossglass of the Munsterians. Here (say Allemande and Stephens,) was the bell of that Saint, which wrought miracles against perjured persons. Ware places this house in the county of Kildare, for it is partly in that of Kildare and that of Wexford. Colgan thinks that this abbey of Ross is really that of Rosmactreon, or Rossglass, which was very famous, and that St. Abban was the founder, and St. Evin or Emin only his successor. Allemande says he does not know whether it was not the abbey of Rossimbhir, which the same Colgan owns to have been founded by St. Maidoc, in the county of Werford, and the diocese of Ferns.

BEG-ERIN, OR BEG-ERI ABBEY.

On the coast of Wexford, two and a half miles from it, is a small Island called Begeri, or Begerin, or little Ireland, in which there was an abbey founded by St. Ibar, who died in 500. It is mentioned in the life of that Saint that he founded a famous monastery, and instructed a number of Irishmen and foreigners in sacred literature and other excellent sciences, in the seminary attached. By which it appears that St. Ibar, whom they also called Ivor, was not only a most holy man, but also very learned, so much so that some authors call him Doctor Begerensis. Nor was this abbey less renowned on account of the college, or university he there established, which produced many great scholars, than for the holy persons who proceeded from it. Ware forgot to mention this house in his Monastereologia; but Ussher speaks of it in his Antiquities of the British Churches.

FION MAGH-ABBEY.

Fion-Magh, i. e. Whitefield, says Colgan, was an abbey in Regione Forthardorum, in the province of Leinster, founded by St. Mossacre, or Sacre, in the 7th century.

CAMROS ABBEY.

Camros, according to Colgan, was another abbey, founded by St. Abban, who died in 630, and by the abbot St Mossacre, who died in 650.

MAGHERE-NUIDHE ABBEY.

Maghere-Nuidhe was another abbey founded by St. Abban. Perhaps Ware had no knowledge of either of them. This saint generally resided in this abbey, though he had founded ten or twelve others which were considerable.

FETHARD ABBEY.

In this third place, the same saint likewise founded the abbey of Fethard, in the county of Wexford, about fifteen miles from New Ross, and eighty-one from Dublin. F. Colgan's account of the abbeys built by St. Abban, appears incredible.

AT CLONMINES, NEAR FETHARD,

An Augustine monastery was founded by the family of Cavanagh, before the year 1385; granted, with the possessions, 35 Henry VIII., to John Parker; rent 2s. 6d.. now worth £2 10s.

AT DISART CHENAN,

An abbey was founded by St. Abban in the seventh century.

AT TAGHMON,

About seventy miles from Dublin, and seven from Wexford, an abbey was founded by St. Monnu in the sixth century.

AT ACHAD ABLA,

An abbey, founded by St. Finan in the fifth century.

AT ENNISCORTHY,

About sixty-two miles from Dublin, and twelve from Wexford, the priory of St. John the Evangelist, founded by Gerald de Prendegrast, lord of Enniscorthy, and John, of St. John, bishop of Ferns, in 1240. Granted in 1581, to Edward Spenser; rent £13 5s., now worth £265. Cobbett says there was a cell here belonging to the abbey of St. Thomas in Dublin.

COUNTY OF KILKENNY.

KILKENNY PRIORY AND HOSPITAL.

At Kilkenny, on the river Nore, the capital of this county, and a bishop's see, fifty-seven miles from Dublin, there were a priory and hospital of this order, founded by William Mareshal, Earl of

Pembroke, an English nobleman, famous in the first introduction of the English into Ireland, in the year of 1211, if we believe Ware; for the compilers of the Monasticon Anglicanum, who have given us the foundation charter entire in their additions, vol 2, p. 1042, alledge that this house was under the invocation of St. John the Evangelist, was not founded until the year 1220. Mr. Cobbett says it was founded in the year 1211, for the relief of the indigent poor, by William Mareschal, Earl of Pembroke; and richly endowed by him with several lands. Richard Cantwell, the last prior, surrendered this house with all the possessions, 31 Henry VIII; granted to the mayor and citizens of Kilkenny, with 100 acres of land, 40 gardens, a water-mill in Magdalen-st., a wood called Channons-grove in the liberties of town, with 200 acres of land adjoining, ten messuages and 200 acres in Drakeland, in the county, and another messuage in the town.

KILKENNY (COUNTY.)

AT CALLAN,

Eight miles from Kilkenny, and sixty-five from Dublin, an Augustine friary, founded, as some persons say, by Hugh de Mapilton, bishop of Ossory, in the year 1251, or, as others think, by the Ormonds; granted, together with the abbey of Athassel, to Thomas, Earl of Ormond, in the year 1557.

James Butler, says Ware, founded a convent at Callan of Augustine Hermits, in whose church he was buried in the year 1487; he was father of Peter, Earl of Ormonde, under Henry VIII. This convent, before its suppression, was richly endowed, and was noted for its learned community, its library rich in manuscripts; holding a duplicate of all the rare works in the Library of the celebrated Abbey of Jerpoint, also for the richness of its church utensils, &c., but, above all, for its care of the poor.

The present catholic church and convent of St. Augustine, Callan, commenced in the year 1810, by the Very Rev. John Rice, though whose indefatigable exertions it was finished in a few years, at an expense of £4000. It is an oblong square, 90 feet by 40, a remarkably neat gothic structure, built of cut stone. The groined ceiling is considered a model of perfection. The altar-peice, a copy of Dominichino by an Italian artist, is confessedly one of the best paintings in Ireland. The two marble statutes are now being made in Rome by Mr. Hogan, the celebrated Irish artist, and are to be placed in two niches each side of the great altar. This church is an ornament to religion, and all who have seen it, consider it the neatest in Ireland, in point of chaste style, and perfect unision of interior and exterior: the tower has a venerable appearance, and is 90 feet in height, and has a large clock with four dials, the only public clock in the town. The Tabernacle, Vestments, &c., are rich and beautiful. The clergymen have apartments under the building.

From the position of the ground, the church (being built along

the declivity of a hill,) shews on one side only; the apartments being so contrived as not to take from the gothic and unique appearance of the church. The small lawn bounded by King's-river is environed by fine gravel walks, enclosed between two elm hedges, which serves as a healthful walk for the laity on Sundays; a neat wooden bridge connects this lawn with the abbey-field, where the ancient abbey stands.

KELL'S PRIORY.

At Kells, or Kenlis, a small town in Co. Kilkenny, six miles from it, was a rich priory of the invocation of the B. V. Mary, the prior whereof was a lord spiritual, and as such sat in the parliaments of Ireland. Ware says this house was founded under king Richard I., surnamed Cœur de Lion, towards the latter end of the twelfth century, by Geoffrey Fitz-Robert, seneschal of Leinster; but Dugdale and Dodsworth, in their additions to the Monasticon, producing the foundation charter, and the donations to this house, show, in the first place, that it was called St. Keran of Kenlis, and that it was built by the said Geoffry, who, coming out of England into Ireland with the Earl of Pembroke, purchased the barony of Kenlis in Ossory, being the upper county of Kilkenny, and founded this priory in the town of Kenlis, in the year 1183, (Cobbett has it 1193,) and the bishop of Ossory, who lived at that time, confirmed the same. And for as much as there were not then any Regular Canons of St. Augustin, of the English nation, in Ireland, and that nobleman would not admit of Irish, he caused the church to be served by four secular priests, till such time as he could bring Regular Canons out of England. Them he took out of the priory of Bodmin in Cornwal. One of them was called Reginald Acloind, and another Hugh Rufus. Reginald was the first prior, and Rufus succeeded him, and was afterwards the first bishop of Ossory, or of Kilkenny, for they are now the same; the see of the bishop of Ossory, which was moving and unfixed, being settled in the town of Kilkenny. It farther appears by the foundation charter, that the aforesaid seneschal of Leinster made great donations to this house. Hugh and Walter Lacy, English noblemen, added to them; and king John, brother and successor to Richard, was not satisfied with confirming the foundation, and Hugh's donation, for that of Walter was later, but gave himself very considerable to this priory, which was one of the richest in the kingdom. Granted by Henry VIII. to James, earl of Ormond.

FEDHDUIN ABBEY.

According to Colgan, at Fedhduin, or Fiddion, there was an abbey, founded by St. Maidoc, or Momoedoc, son to the holy queen Ragedundis, in 590. Now (says Cobbett) a protestan parochial place of worship.

TICK, OR INISTIOGUE.

At Tick, or Inistiogue, thirteen miles Kilkenny, and sixty-three from Dublin, on the Noire, according to Camden, who assures us it was the fourth considerable place in the county of Kilkenny, there is a priory of the invocation of St. Columb, founded, as Ware says, in the year 1206, (Cobbett has it 1210,) by Thomas, seneschal of Leinster, by persuasion of the above-mentioned Hugh Rufus, bishop of Ossory. This Thomas, the founder, desired the prior of Kenlis to send him two canons, to form and govern his new priory, and one of those canons, whose name was Allured, became the first prior of Inistigue. Granted, with all the possessions, to James Butler and his heirs, at the rent of £28 12s., now worth £572. A rectory granted by Elizabeth 31, in Whitechurch, to earl of Ormond.

KILLACHADE DRUMFODA, OR KILLAGHY ABBEY.

Killachade-Drumfoda, now called Killaghy, was an ancient bishopric and an abbey, where, as Colgan informs us, St. Sinelle, or St. Sinchello, was bishop and abbot in the sixth century, who was intered here.

EADCRUIM, OR ENAGH-TRUIM ABBEY.

Eadcruim, or Enagh-Truim, a good town at the foot of mount Badin, where St. Coeman, or Coman, according to Ussher, in the sixth century, founded an abbey. Ware takes no notice either of the saint, or of the abbey, unless it be the same St. Coman who built Roscommon, which is likely enough, because they lived in the same century. Ussher seems to be of opinion, that they were two different saints. Colgan agrees with Ware, and adds, that this Coman only finished the structure, which St. Pulcherius, or Mochoemoc had before begun, and that it is now only a parish. If we believe some authors, this abbey belonged to the Benedictines.

FERT-NE-GEROCH, OR FERTAGH ABBEY.

At Fert-ne-geroch, or Fertagh, eight miles from Durrow, in this county, was a priory of Regular Canons of St. Augustin, founded in the thirteenth century, by the Blanchfields, Englishmen of quality, who settled in Ireland. Granted 9th Elizabeth to James Butler, jun. Rent £12 13s. 3d., now worth £253 5s.

KIL-MANAGH ABBEY.

Kil-Managh, or Monks Church, four miles from Dublin, an abbey, where, according to Colgan, St. Natalis was abbot in 563. There is another of this name, founded by St. Fechin, in the county of Sligo, in Connaught.

COUNTY OF CATERLOGH, OR CARLOW.

LEIGHLIN ABBEY.

At Leighlin, an episcopal see, there was an ancient abbey, founded by St. Gobban, who gave it St. Laserean, who was at the same time bishop and abbot of Leighlin. Only Ussher speaks of this abbey of Leighlin. It is strange Ware does not mention it. He was not unacquainted with the famous assembly of the clergy, which was held in that abbey, in the year 630, about the controversy concerning the celebration of Easter. Ussher seems mistaken, when he tells us that St. Laserean was the founder of this abbey, for that saint's life makes it appear, that St. Gobban was abbot of Leighlin before St. Laserean came to settle there, as has been well observed by F. Colgan. True it is, that St. Laserean raised the abbey of Leighlin to such reputation, that he passed for the founder, having 1500 monks under him. It was but inconsiderable under St. Gobban. There is, however, reason to question whether this house belonged originally to the Regular Canons of St. Augustin, or to the Monks of St. Benedict.

PRIORY OF ST. STEPHEN, AT LEIGHLIN.

Founded by Burchard, a Norwegian, in the ninth century.

AGHA-CAINID, OR TEGH-MOLLING,

Or St. Mullins, an abbey, near the Barrow, founded by St. Moling, abbot about 622.

Most authers, by mistake, place the three following monasteries in Carlow County.

LAIGER, OR LEIR KIARAN,

In the King's County, a priory, founded by St. Kiaran, the elder, in the fifth century, and plundered and burnt about 1130.

ABBEY OF BIRR,

Dedicated to St. Brendon, senior, founded in the sixth century, in this county, see King's County.

ABBEY OF ST. COLMAN, AT DAIRMORE.

Or Linalli, founded by St. Colman, in the same century. See King's County.

CLUAN-MAC-NOIS,

An abbey, founded by St. Kieran, junior, in 548. This once famous monastery, the burial place of many of the Milesian kings, suffered under the sacrilegious hand of the Anglo-Saxon, long before the time of the "Reformation."—Meyler Fitzhenry, whom we have seen founding a monastery at Conall, for English monks, did not scruple to enter the town of Cluan-Mac-nois, at the head of his banditti, and plunder the houses, churches and monasteries, not sparing even the sacred vessels.—But they were "mere Irish!"

AT ATHADDY,

An Augustinian Nunnery, founded in 1151, by Dermod, the son of Murchad, king of Leinster, (See Nunneries.)

AT TULLOW,

An abbey, built in the reign of Edward II, on a grant of land made by Simon Lumbard, and Hugh Fallon. Granted in 1557, by Elizabeth, to Thomas earl of Ormond. The ruins are at the foot of the bridge, seven miles from Carlow, and forty-six from Dublin.

COUNTY OF KILDARE.

KILDARE ABBEY.

The annals of Donegal assure us, that St. Aidus, (or Aed,) who lived in 630, was first king of Leinster, and afterwards abbot and bishop of Kildare. Thus it appears that there was once an abbey in that town, with the episcopal see, as was in many other towns in Ireland. Nine miles from Naas, and twenty-five from Dublin.

NAAS PRIORY.

Near Naas, fifteen miles from Dublin, there was a priory of Regular Canons of St. Augustin, under the invocation of St. John Baptist, founded by a baron of Naas in 1200. Colgan observes, that this town was once the residence of the kings of Leinster. Granted to Richard Mannering in 1553, at £35 18s. 2d, now worth £718 12s. 4d.

THE AUGUSTINIAN FRIARY AT NAAS,

(According to Archdall, p. 336,) was founded in 1484, for friar hermits, the ruins of which may be seen at the foot of the mountain, or end of the town. Granted, 25th Elizabeth, on a lease of fifty years, to Nicholas Aylmer, at £6 12s. 8d., now worth £132 13s. 4d.

AT KIL-AUXILLE.

The abbey of Auxille was founded, says Allemande, by St. Patrick in the fifth century.

AT GLASFAIDHEN,

An abbey was founded by St. Mobhius Clairinech, or Berchan, who was its first abbot in 544. Lanigan (i. p. 223) considers that he was the same as St. Byrchinus, who was contemporary with St. Coemgen, and who flourished, according to Ussher, (p. 263) in 570.

AT TUDACH TOBHAIR,

St Fechin (of Fore) founded a priory in the seventh century. He died, according to Ussher and Lanigan, in 665.

THE PRIORY OF ST. WOLSTAN,

Commonly called Scala Coeli, was founded by Richard and Adam de Hereford, for English monks, in 1205. Richard was its first prior. It was founded in honor of St. Wolstan, A.B., of Worcester. Granted 28th Henry VIII. to Allen, of Norfolk, at the rent of two knights' fees.

AT CASTLEDERNCOLL.

An abbey was founded (says Archdall. p. 310,) in 500, by St. Diermit, whose feast is kept 21st June. (See Castledermott.)

AT CLANE,

Says the same author, (p. 312) St. Ailbe founded an abbey, and made St. Sinell, the elder, abbot of it, who died 548. Lanigan (i. p. 441) thinks the time of this donation was about 500; and that there was no permanent monastery at Clane. See an account of the Franciscan priory here, under that order. Gelasius, archbishop of Armagh, with twenty-five other prelates, and a great number of abbots, held a celebrated synod here in 1162, near where the present college of Clongowes is, about fifteen miles from Dublin.

AT TIMOLIN,

About thirteen miles from Naas, and twenty-eight from Dublin, was a monastery founded in a very early age. Lanigan (iv. 338,) says that Robert, son of Richard, lord of Norreagh, founded here the convent of St. Mary about 1200.

CONAL PRIORY,

Dedicated to the Blessed Virgin and St. David, founded by Meyler Fitzhenry, (a natural son of Henry II.) lord justice, A. D. 1202. This priory was dependant on the abbey of Lanthony in England; the original act of its foundation is in the Bodlean Library. This was the cradle and grave of learned and great men; granted 3rd of Elizabeth for 61 years to Sir N. White. Rent £26 19s. 5d., now worth £539 8s. 4d.

AT CASTLEDERMOTT,

Seven miles from Athy, and thirty-four from Dublin, (likely that which Archdal confounds with Castlederncoll above,) St. Diermit, or Dermott, founded a priory about 500. It was plundered in the ninth century by the Danes, at which time there was a celebrated school there, in which Cormal, bishop of Cashel, was educated and interred.

OUEN ABBEY, OR PRIORY.

Near the port of Kilcullen, on the river Liffey, was the abbey, or priory of Ouen, founded in the fifteenth century, by Rowland Eustace, an Englishman, Viscount Baltinglass, Lord of Castlemartin, and Baron of Portlester in Ireland. He was buried here in the year 1496. Colgan says this abbey is much more ancient.

AT KILCOLMAN,

Formerly called Ifalgia, founded by St. Coman, as Colgan says It is now only a parish of the diocess of Kildare, called Gesille. He farther observes, that there were two other churches, but not monasteries, of this name of Kilchoemin, the ones in thet isles of Arran, diocess of Tuam, and the other in the county of Antrim, and diocess of Down and Connor.

CLUAIN-DAIMH ABBEY,

At Cluain-Daimh, or Oxen's Meadow, on the banks of the river Liffey, was an abbey, founded by St. Sinchelle, or Sinelle, abbot there, as Colgan informs us; others say it was founded by St. Ailbhe. It is to be observed, that there were several abbeys in Ireland. called Cluain, with another name by way of distinction, because the abbeys were generally seated in fine meadows, which the word Cluain imports. Those that were in woods were called Doire, as we shall see hereafter.

AT MONASTEREVAN.

A sumptuous abbey, built by St. Alban, in the seventh century. St. Emin, or Evin, of the Eogonacht's family in south

Munster, brought a number of monks from thence to this house; his festival is held on 22d December. At the suppression it fell into the hands of the Earl of Drogheda, and is now the mansion of that family, under the name of Moore Abbey; fourteen miles from Naas, and thirty from Dublin.

KILRUSH CELL, OR ABBEY.

At Kilrush, six miles from Kilcullen, was a cell, or abbey, dedicated to the Blessed Virgin Mary, belonging to the Regular Canons of St. Augustin, founded by the famous William Mareshall, earl of Pembroke, in the twelfth century, which subsisted till the deformation. This cell, says Allemande, was depending on the priory of Carthmel, in the county of Lancaster in England.

KING'S COUNTY.

SEIRG, OR SAIGER-KYRAN ABBEY.

In that part of the ancient Offalia, now called King's County, there is a territory called Elia Carolina, from the name of the emperor Charles V., father-in-law to Mary, queen of England, who called this the King's County with respect to king Philip her consort, as she did another, the Queen's County, on her own account. In the aforesaid territory of Elia Carolina was a small town called Seirg, or Saiger-Kyran, where the great St. Kieran, or Ciaran, built an abbey in the sixth century, and was himself the first abbot. He did not die there; but at Caerdiff in Wales, as Ussher observes, who contradicts himself in some measure, when he tells us, that this saint was born in the year 352, in the isle of Clare, near the famous Cape Clare in Munster; though in other parts of the same history he assures us this saint was a native of Saiger, in the King's County, for which reason this place is called Saiger-Kieran, that is Keiran's Saiger, because there were other Saigers in Ireland, and the saint himself was surnamed Saigrus, on account of being born there. However this passage in Ussher may in measure be reconciled, by saying that St. Kieran was called Saigrius, because Saiger was the place of his residence, and as almost all authors agree that the saint was born at Clare, or Clere, importing as much as the island of Clerks, because it was inhabited by many ecclesiastics; and the bishops of Ossory have also been stiled Sairgrienses, or Sagirenses, from the bishopric of Saiger, because they sometimes resided in that place, where St. Kiaran erected a bishopric, not in the year 402, according to Colgan, but according to Lanigan, (vol. i. p. 31,) in the sixth century. This St. Kieran died, according to the same critic, towards the end of the same century. This monastery, with all its properties, granted in 1568, to Sir Wm. Taaffe, who assigned it to James, Earl of Roscommon.

DOIRMORE ABBEY.

Ussher says that St. Colman, in the sixth century, built an abbey in the aforesaid territory of Elia Carolina, which was called Doirmore, (the great grove;) but Ware making no mention of it, I am apt to suspect, says Allemande, it may be the same we shall speak of in the next place, and that Ussher mistook St. Columb for St. Colman. Colgan is of Ussher's mind, yet does not say the founder was the great Colman, but another of the same name. Lanigan places the foundation of this monastery probably before 620, and says he died 3rd February, not 29th October, but on what year is not recorded, (vol. ii. p. 352.)

DURROW DERVAGH, OR DEARMAGH ABBEY OF THE B.V.M.

Ussher and Ware give it these three names, whereas Giraldus Cambrensis in his topography of Ireland calls it Dernagh, or Dervagh. Colgan gives it the name of Dermagh, or De Roboreto, that is of the Oak, and says it was on the borders of the County of Meath, and Province of Leinster. Boecius calls it Hermathia, which gave occasion to Capgrave and John of Tinmouth to call it Armagh. St. Adamannus, abbot of Jone, will have it to be Themore, or Tarag in Meath; there is, however, says Allemande, some likelihood that it was Doirmare spoken of. It is a difficult point to speak of with any certainty, Camden has been guilty of an error in saying, that St. Columb in the year 610 founded an abbey at Armagh, the archiepiscopal see of Ulster, whereas it was at Dearmagh, in the King's County; besides it was not at that time, but in the year 565, as Venerable Bede assures us; or as Lanigan says, (vol. ii. p. 118,) probably 550, or not long after. "This monastery (says he) was not less famous than that of Derry, and was, at least for a considerable time, better known to foreigners." Ussher observes, the great St. Columb did not live till 610, but St. Columban, who might have founded the abbey at Armagh in Ulster, and Lanigan places his death on 9th June, 597, (vol. ii. p. 245.) Ware and Ussher do not agree about the time of the foundation of the abbey of Dearmagh; for Ussher places it in 546, the date of the foundation of the monastery at Derry, and Ware has it in 550.

Some assert that this house was the principal abbey of St. Columb's Order in Ireland; others give that honor to another of the same name, founded by that saint at Londonderry, formerly called Derry; for both those abbeys bore the name of Dearmagh, or the Field of Oaks.

Ware tells us, that in this abbey of Dearmagh, or Durrow (about 2¾ miles from Tullamore, in the King's County,) was preserved a version of the four Evangelists by St. Jerome, the cover whereof was adorned with large silver plates, and that the latin inscription was written with St. Columb's own hand; but Ussher affirms, that the version was St. Columb's own, and that the

abbey of Kell's pretended to have it. Granted 4th Elizabeth to Nicholas Herbert, Esq., for twenty-one years, at £10, yearly rent now worth £200.

LINALLY, OR LANDELO ABBEY.

At Linally, formerly called Landelo, five or six miles from Dearmagh, in that part of Fergall, in the King's County, on the borders of Meath, St. Colmanel, says Allemande, founded an abbey in the sixth century, as Ussher observes; for Ware knew nothing of it. It is not to be supposed, says Allemande, that Colmanell is a diminutive of Colman, and consequently signifies, the little Colman, for there is another signification, according to which it ought to be written Colman-ele, the reason of which is taken from a life of that saint, where it is said, that there was a great assembly in Ireland of the clergy and rich men of the kingdom, where St. Columba making a speech said: "give a good piece of land to the holy Colman our brother, that he may there build a monastery for his monks. They said, let him chose it where he will within the borders of Neill. Then Eddus Flan, duke of Meath, said, there is a great forest in the southern part of our country, in the territory of Fergal, if he like it. St. Colman said: there shall be my resurrection, and from this time I will take my name from that place. From that day Elo is added to his name, and he is by all men called Colman Elo. Afterwards St. Colman-Elo giving them his blessing, and receiving the grant of that place from those great men, before many witnesses, went away to that forest, and there founded a large and famous monastery in a place well watered among beautiful fields, in the midst of the wood, and the monastery is called Land-Elo, where the most blessed Colman lies, as he foretold. Lanigan contends that St. Colman was prior to St. Columbkille, and that this may have reference to Colmanelo, (vol. i. p. 434.)

KIL-ABBAIN ABBEY,

According to Colgan, was founded in the sixth or seventh century by St. Abban, who built ten or twelve others, all very considerable, and who, according to Lanigan, (vol. iii. p 14,) was born sometime in the sixth century, and died early in the seventh century.

LAITHMORE, OR LIATHIN ELIA ABBEY,

Was founded, according to Lanigan, (vol. iii. p. 24,) about 580, by St. Pulcherius, or Mochoemoc; who died, according to Lanigan, about 656, and was succeeded by St. Congus, according to Colgan. Daithmore was about four miles from the Convent of Doiremore—site of the present protestant church.

CLUAIN-MORE ABBEY.

Was founded by the same saint, in the same territory of Elia, says Colgan; but Ware, in his Monasterologia, has nothing of either of these abbeys. Cluain-more is now only a parish. There appears confusion in our former monasticons here, as the Cluain-more Abbey of this order has been mentioned in the Co. Wexford, see p. 66.

AT DRUMCULLEN, FORMERLY CALLED DRUMCULLION,

A parish in the barony of Eglish, or Fercall, in the King's County, (placed by most monasticans in W. Meath,) five miles from Frankford. According to Ussher there was an abbey founded, not, as he says, in the seventh century; but about 590, by St. Barrindeus, (miscalled St. Barry.)

GALLEN, OR GALIN ABBEY.

At Gallen, or Galin on the river Brassinogh, in the territory called Mac-Coglan, St. Conoc, or Mochonoc, according to Ware, or Mogenoc, according to Ussher, was of those who came into Ireland with St. Patrick; in the year 492, founded an abbey or priory of Regular Canons, who afterwards submitted to the rule of St. Augustin. According to Colgan he flourished about 492; but according to Lanigan, not till the middle of the sixth century, (vol. i. p. 425.) Granted with all the possessions 4th June, 1612, to Sir George Moore, at the yearly rent of £15 7s 11d, now worth £307 18s 4d.

ROSCREA MONASTERY.

Some place this in the King's County, instead of the County Tipperary, to which it properly belongs, (see that Co.)

KILLEIGH HOLY CROSS PRIORY.

At Killeigh was the ancient priory of Holy Cross, founded about 548, by St. Syncell, says Ware, or Synell, according to Ussher. The prior of Killeigh was a spiritual lord, and had a seat in the parliament of Ireland; but this abbey is not to be confounded with that of the Holy Cross in Tipperary, hereafter to be spoken of. It is not, however, unlikely, that this house is the same that Colgan calls Kil-alga, where he says St. Trien, or Trienan was abbot, perhaps after St. Syncell the founder; but he places that priory in the County of Meath, whereas this is on the borders of the King's County, and that of East Meath. This house, (18 Elizabeth,) with three messuages, 124 acres of arable land, 24 of pasture, 3 of meadow, and 4 of wood, and three messuages, six cottages, 54 acres of arable land, and 7 of pasture

in the town of Donfeigh in this county, with the tithes, &c., were granted to Gerald, Earl of Kildare, and his heirs, at the yearly rent of £1 13s 4d, now worth £33 6s 8d, with the condition that he maintain besides one able horseman.

BIRR ABBEY.

About sixty miles from Dublin, and eighteen from Tullamore, there was an abbey founded at Birr, according to Ussher, in the sixth century; about 550, says Lanigan, (vol. ii. p. 39) by St Brendan, the founder of a particular order in Ireland. That author, in another place says, that this saint was son, not of Luaigene, as he mentioned elsewhere, but of Neirn, or Nemaind, a famous Irish poet, who lived in that century; Archdall makes St. Brendan himself the poet. It is to be observed, that most authors only say that St. Brendan died at Birr; but not that he was founder of the abbey; besides that, this saint was not the great St. Brendan, who founded the abbey of Clonfert, in the County of Galway, in Connaught, and died at Enaghdoune, which was his sister's abbey in that same province. To conclude, St. Brendan of Birr, died there in the year 571, whereas the great St. Brendan of Clonfert, born in 484, did not die till 577, wherein all the writers of the lives of the Irish saints agree; and, it is so certain that these two St. Brendans are distinct persons, that they are both comprised in the number of the twelve apostles of Ireland. It is further to be observed, that Ware had no knowledge of the abbey of Birr, though otherwise so very well known in the affairs of Ireland; but this is not the only house that has escaped him, as will appear in several parts of this work, so that he has scarcely mentioned half the regular houses of Ireland in his Monastereologia. But Colgan was of opinion, that this abbey of Birr, of St. Brendan, was rather in the province of Munster, on the borders of it next to Leinster, which might possibly be.

CLON, OR CLUAIN-MAC-NOIS ABBEY.

At Clon, or Cluain-mac-nois, otherwise called Clunes, or Kiloom, on the east bank of the Shannon, Barony of Garnycastle, about four miles from Shannon Bridge, and ten from Athlone, there was an abbey, which the annals of Ulster call a most noble monastery, founded in the sixth century, by St. Kieran, who settled there until 548, says Lanigan, (vol. ii. p. 52,) after having left Clonard to St. Finian, and Angin to St. Adomnan. In the life of this saint we have these words: "he founded his city at Cluain-mac-nois, or Clunes, which is on the west side of the Co. of Meath, on the bank of the river Shannon, opposite the province of Connaught." He died, says Lanigan, in 559. Colgan and Ussher rightly observe, that St. Kieran, who was not only abbot, but also bishop of Clunes, is by some historians called Episcopus Coloniensis, which has given some occasion to believe

that he had been bishop or archbishop of Cologne in Germany; but he was called Coloniensis through a mistake, instead of Cloniensis. However, this St Kieran is distinct from the great St. Kieran; but the latter, as well as the former, was of the number of the twelve apostles of Ireland. That abbey afterwards became a bishopric, and continues so still; but, as Colgan very well observes, Clon-mac-nois is at present only a poor place, full of stately ruins, among which are those of nine churches, and a round tower, sixty feet in height, seven in diameter, and three in the thickness of its walls. Allemande and others place this in the Co. of E. Meath by mistake, it being so originally; on the establishment of the King's Co. it was annexed to it. A celebrated meeting of C. Bishops was held here in 1649. Some confound this with Cluan-mac-nois Abbey in Co. Carlow, see p. 73.

QUEEN'S COUNTY.

AGHAMACART PRIORY.

At Aghamacart, a small town in the Bar. of Upper Ossory, four miles W. of Durrow, was a priory of Regular Canons of St. Augustin, built by the family of O'Dempsy, (Irish noblemen, predecessors to the Viscountess Glanmaleyr,) about 550. Grose in his Antiquities says: that in 43d of Elizabeth, a grant was made to Florence Fitzpatrick of this priory and its appurtenances, as the rectory of Aghamacart, the titles of Cowhill, or Cullanhill, the Dominican Monastery of Aghaboe, the rectories of Aghenmaghe, Aghtort, Cirke and Kellina, or Killine; all these were part of the princely possessions of the Fitzpatricks, long before the arrival of the English, and bestowed on the church by them."

CLONFERT MOLUA ABBEY.

At Clonfert on the Shannon, one part of the town being in the Queen's County, there was an abbey founded by St. Lugidus, otherwise called St. Moluain, of which more shall be said in the County of Galway.

AT AGHABOE,

About sixty miles from Dublin, an abbey, founded by St. Canice, towards the close of the sixth century. Near the site of this monastery a church was built in 1052, and the shrine of St. Canice placed in it. It is miscalled in several monasticons Aghavoe. It was originally Achadh-Bho, the field of an ox.

GLEANN-USSEN ABBEY,

Near Firbane, on the river Brunsa, was very famous, seated in the western part of Leinster, in the territory of Hy-barche

says Colgan, which answers to the Queen's County, about 550. St. Diermot was abbot thereof; or, as Lanigan says, (vol. ii. p. 79,) in the territory of Orgiel, or Oriel. Archdall, by mistake, calls it Inniskin, in Co. Louth, and after him St. Comgan, to whom some attribute the foundation.

CLONENAGH, OR CLUAIN-EDNAGH ABBEY.

At Cluain-Ednagh, or Ivy-lurking Place, was an abbey founded in the sixth century, by St. Fintan, otherwise called St. Mannu, who died there in the year 603, says Ussher, yet in his Chronological Index he sets down his death in 634; Allemande adheres to this latter date, because St. Mannu was present at the famous assembly held at Leighlin in 630, upon the subject of the celebration of Easter, for it was he that carried it against St. Laserian, who defended the Roman rite. But the Chronology of Ireland is perhaps the most confused of any. Colgan says that St. Enguss, who is also called Eneas, was also abbot of Cluain-Ednagh in the eight century, and St. Sacre, or Mossacre, a little before him, that is, in the seventh century. It is difficult to know whether this house belonged to the Benedictines, or Augustinians, for some authors says St. Fintan was of the former.

AT ANNATRIM, OR ENACH-TRUIN,

An abbey, founded by St. Coleman, according to most writers in the sixth century. Lanigan places his death on 3d November, but cannot pecide the year. (Vol. ii. p. 222.)

AT ROSS-TIURCK,

An abbey, founded by St. Brecan, or Brocan, in the seventh century.

AT ACHAD-ARDGLAIS,

Called also Achad-Finglas, an abbey, founded by St. Abban in the seventh century, if it be true that he lived so late. (See Lanigan, vol. iii. pp. 14, 16.)

AT ACHAD UR,

An abbey, founded by St. Lactin, in the seventh century.

CLUAIN-IMURCHER,

An abbey, founded by St. Brecan, or Brocan, in the seventh century.

AT MENEDROCHAID,

An abbey, founded by St. Manchene in the seventh century.

COUNTY OF E. MEATH.

TRIM ABBEY.

At Trim, about twenty-two miles from Dublin, seated on the river Boyne, partly in Bar. of Navan, and in that part of L. Moyfenragh, formerly an episcopal see, and noted for many parliaments held there, was an abbey of Regular Canons of St. Augustin, built by the Ostmens, or Danes, long before Ireland submitted to the English, for we find in the annals of that country, that an abbot of Trim died in the year 845, whereas the invasion of Ireland was in the twelfth century. Some Irish authors say, that St. Patrick founded this abbey in 435 for canons regular, under the invocation of the B.V.M., and built it upon a plot of ground granted by Fethlemid, son of Loaghaire, a grandson of Nial, (see D'Alton's Annals of Meath.) What perhaps, says Allemande, led them into an error was finding in their annals that St. Patrick erected the bishopric of Trim, one of the first in Ireland, and even before the archbishopric of Armagh, his leaving St. Loman, his nephew, bishop of Trim, and all this in the fifth century; and, that it was totally destroyed under the tyrannic sway of Furgesin, the Dane, in the tenth century. Still there is no occasion for confounding the abbey and bishopric, for this latter is very ancient, whereas the former was not founded till some years after, as has been well observed by Ware and Ussher I know not, says Allemande, whether this be not the same abbey that Colgan and Dempster call Trioit, where the latter says, that St. Failbe the elder was abbot, which Colgan does not agree to, but that he was abbot at Hu, one of the islands of Hibrides. Lanigan (i. p. 416) contends that Trim was not an episcopal see in the fifth century, and that its first bishop, St. Loman, was in the seventh. The Rev. Mr. Butler, in his notice of Trim, (1837) protests against the Dr. degrading the church and bishop of Trim. The steeple of this abbey, called the Yellow Tower, a view of which was in the Gentlemen's Magazine of 1784, was demolished by Cromwell, against whom the inhabitants held out for a long time, with a small, but brave garrison, under Owen Roe O'Neil, the last of a long line of Irish chieftans of that name. The ruins are still worthy the attention of the antiquarian. House granted 34 Henry VIII with all lands, &c., to Anthony St. Ledger, knt.

NEWTOWN PRIORY.

At Newtown, near Trim, on the east side of the river Boyne, which parts the two towns, there was a beautiful and rich priory, under the invocation of St. Peter and St. Paul, the priors

whereof were ecclesiastical or spiritual peers who sat in parliament. Simon Rochfort, an Englishman, and bishop of Meath, founded it in the year 1206, and settled his residence there, after quitting that of Clonard, from which they were sometimes called Episcopi Cluanardenses; but upon this change they again reassumed the ancient name of Trimenses, on account of the ancient episcopal title of Trim, for it had been extinguished, and united to two or three others, of which they formed the bishopric of Meath, which took not its name from any town, but from the country. There are some reasons for assigning this priory to the congregation of St. Victor, and something shall be said of it when we come to that article. For interesting details touching the sees in the ancient diocess of Meath, not now under our consideration, see Lanigan, vol. iv. p. 322, &c. This monastery, with valuable lands and tenements, granted by parliament in 1536 to king Henry VIII. He granted, in 1550, a parcel of the land to Henry Draycot, at £4 yearly rent, now worth £80.

NAVAN ABBEY,

In the town of Navan, one of the most considerable in the country, about twenty-two miles from Dublin, gives title to a baron, and stands just at the conflux of the Boyne and the little Blackwater, on the site of the present horse barrack, was an abbey, dedicated to the B. V. M., founded in the twelfth century by Joselyne Nangle, (ancestor of the lords of Navan,) an Englishman of quality, settled in Ireland. Ware observes, that an abbot of Navan was made archbishop of Armagh in the year 1457. Granted 31 Henry VIII., with all its possessions, to some unknown tool of that diabolical king.

ARDBRACCAN ABBEY.

At Ardbraccan, or Ardbrecain, three miles W. of Navan, and twenty-five of Dublin, which St. Patrick visited, and where the bishops of Meath once resided, who are also sometimes called Episcopi Ardbracanenses, was an abbey, where St. Tole, or Toole was abbot, in the seventh century, says Colgan.

DOMNACH PATRICK ABBEY.

Domnach Patrick, or St. Patrick's Church, about four miles east of Kells, was, says Allemande, an abbey founded by St. Patrick himself, in the fifth century. The author of the Triparte History speaks thus of that saint: "The glorious Bishop Patrick being at the general assembly of the petty kings, and great men of Ireland, called Toltan, (others call it Tarag, or Thenore,) in East Meath, applied himself to Cabra, one of the sons of Neil, the brother of king Laogarius; but Cabra refusing

to believe, St. Patrick came to the other son of Neil, brother to king Laogarius and Cabra, whose name was Conall, and who received him with much joy, and Patrick baptised him, and then Conall offered him all his castle, saying to him, build yourself here a monastery and a city, and I will make myself another habitation near by. And St. Patrick made himself a monastery there, and ordered the city, which is called Domnach-Phadraig. St. Patrick also formed a castle for Conall near his monastery, and called it Raith-Airthir. Lanigan (i. 234) considers that this relation "merits no more attention than many other stories of the same kind, fabricated in later times. The most that can be allowed is, that Conall gave him a spot of ground to build a church on." Ware makes no mention of this house; I know not, says Allemande, whether the cause may not be, for that the Annotator on Jocelin, who has written St. Patrick's life, places this abbey in Tyrconnel; but, if that were so, Ware might have placed it in that country, which is in Ulster, but he places it in neither. Colgan tells us, that Domnach-Patrick was also a bishopric, where St. Patrick appointed St. Falarte bishop in his stead, and that at present it is only a parish in the diocese of Tuam, in the deanery of Enaghdown, and the County of Galway, which does not answer to the situation here given to Domnach-Patrick; but perhaps they might be two different houses.

DULEEK PRIORY.

At Duleek, otherwise called Daimhliagh, about four miles S. of Drogheda, and twenty from Dublin, a little town, which is one of the eighteen baronies in the county, and which was formerly an archbishopric, and sent representatives to parliament, was an house of Regular Canons of St. Augustin, founded before the coming of the English into Ireland, ab uno Episcopo Damliagensi, which I am apt to believe, says Allemande, might be Kienan, or Cainen, because he was bishop of Daimleag in the fifth century, according to Colgan, and if so, this abbey would be one of the most ancient in the kingdom. The bishopric of Daimleagh was afterwards united to that of Meath. Archdall foolishly considers that St. Patrick was the founder of the church at Duleek, although all the documents Dr. Lanigan met with attribute it to St. Kienan, who died about 489. Lanigan says (vol. p. 252) that about the same year (1182) Hugh de Lacy, Lord of Meath, erected two monasteries in that territory for Augustin Canons; one at Duleek, which he made a cell to the priory of Lanthony, near Gloucester, and the other at Colp, anciently Invercolpa, near the mouth of the Boyne, which he made a cell to Lanthony, in Monmouthshire.

THE HOSPITAL AT DULEEK

For the sick, could not escape the rapacity of the first "reformers." The possessions granted 10th James to Sir Gerald Moore.

CLONARD ABBEY.

At Clonard, formerly Cluainirard, for a long time a bishop's see, on the left bank of the Boyne, in the Barony of Moyfenrath, about twenty-five miles from Dublin, was a famous and rich abbey, founded about the beginning of the sixth century by St. Finnian, says Ware, who died, according to Lanigan, in 552; but Ussher asserts, that St. Kiaran resided at Clonard till the year 544, when he left that town to St. Finnian, to go settle at Angine. Thus it would appear, says Allemande, th at St. Kiaran was the first founder of the abbey of Clonard. But I cannot understand why Ussher affirms that St. Finnian was abbot of Clonard in the year 490, if he did not depart thence till the year 544, that is fifty-four years after. Colgan tells us, that St. Finnian, when he came to Clonard, said, here is my rest for ever, and that the place is on the borders of Leinster and Meath, and in the County of West-Meath; yet most geographers place it in East-Meath. He farther adds, it is at this day a little village of small note, though it was formerly a flourishing town and most famous monastery. But if regard be had to the practice of sanctity, and the study of learning, it might, and ought to have a principal place among the prime western monasteries; which is no small character. In short, St. Finnian was called the master of most of the saints in Ireland, and in reality the most considerable among them were his disciples. We have before observed, that the bishops of Meath were once called Clonardenses, because they resided some time at Clonard. This abbey, with all the possessions, were granted, 6 Edward VI., to Thomas Cusack, at the yearly rent of £8, now worth £160; some of the possessions were granted, 8 Elizabeth, to Richard Hayne, rent £3 8s 6d, now worth £68 10s; another parcel of the possessions was granted, 36 Elizabeth, to William Brown.

BALLYBOGAN PRIORY.

At Ballybogan, a town on the river Boyne, in the Barony of Moyfenrath, there was a priory of the Invocation of the Holy Trinity, otherwise called De laude Dei, of the praise of God, said to have been founded in the thirteenth century, by Jordan Comyn. This house was granted, 34 Henry VIII., to Lord Carberry, at the yearly rent of £4 3s 4d, now worth £83 6s 8d. Some of the possessions were granted, 4 Elizabeth, to Edward Fitzgerald.

CLUAINFOD, OR CLONFAD ABBEY.

In Ecra-Tulach, in the district of Ferabile, at Cluainfod, or Clonfed, was an abbey, founded in the seventh century by St. Libern, or Liberius, according to Colgan, who says, that there being two places of that name, he knows not in which of them

that saint founded this abbey. He farther observes, that there was a St. Libranus, abbot of the isle of Hu, whom Maguire, the scholiast of St. Engustius, has confounded with St. Liberius.

KELLS ABBEY.

At Kells, about thirty miles from Dublin, a small town on the Blackwater, which falls into the Boyne at Navan, and gave title to a baron, who was a peer of parliament, and where there was an ancient see, was an abbey founded in the sixth century, by St. Columba; which, however, Lanigan (ii. p. 126) doubts. Ware tells us, that Dermot, son to Cerval, monarch of Ireland, gave the ground on which to build this abbey in the year 806. Cellac, abbot of Ione, or Hu, one of the Hibrides, rebuilt this house, which had almost been ruined by the civil wars between the petty kings of the country. This place was formerly called Kenan, which persuaded Allemande that St. Kenan was the founder. He is the same that became a monk in the abbey of St. Martin, at Tours, in the year 450; or, it may be said with some authors, that the place was called Kenen, because St. Kenan was born there. If it be so, Kells was fruitful in saints, for St. Cuthbert was a native thereof, as Ware observes. Walter De Lacy erected here an hospital for cross bearers, or crouched friars, following the rule of St. Augustin, and there was a perpetual chantry of three priests in the parish church of St. Columba to celebrate mass daily; one in the rude chapel, one in St. Mary's, and the third in the chapel of St. Catherine the virgin. The priory of Drumlahan, in the County of Cavan, had a dependance on this abbey, and the monks thereof said they had the latin version of the four evangelists, made by St. Columba their founder. I know not, says Allemande, whether the lord spiritual who sat in parliament, as abbot, or prior of Kells, was not rather the superior of this place, than of the other Kells, in the County Kilkenny. It is a controversy between authors, whether Cardinal Paparo, legate of the holy see in Ireland, who gave the pall to the four archbishops, assembled the clergy of Ireland in the abbey of Mel, or in that of Kells. Colgan holds the latter opinion, and produces many arguments for it in the Life of St. Gelasius; but several other grave authors are for Mel, or Mellifont. Granted, 34 Henry VIII., to Gerald Fleming, and to Sir Gerald Plunkett.

COLP CELL.

At Colp, a little town on the sea coast, at the mouth of the river Boyne, two miles from Drogheda, there was a cell founded in 1182, by Hugh Lacy, an Englishman, Lord of Meath. It depended on the priory of Lhanthony in Monmouthshire, in Wales. At Colp St. Patrick arrived on his visit to Tarah in 433, when he came

out of Ulster to convert the province of Leinster; upon which occasion, the historians of that country, says Allemande, who are full of miracles, tell us, that St. Patrick having left St. Luman at Colp, aboard the vessel that brought them, the latter receiving no news from St. Patrick, and growing very impatient, a violent gust of wind in a moment drove them up as far as Trim, which could not be done naturally, as Ussher affirms; for although this river is not broad, it is very deep, extraordinarily rapid, and not navigable, on account of the fords, banks, and cataracts, or falls, which interrupt its course; but perhaps, says Allemande, the wind was so boisterous, that it swelled the river, so that there was nothing left to obstruct the vessel's passage up it. Lanigan, in vol. iv. p. 222, treats the above story as a mere fable. At the suppression of monasteries, the prior was seized of the following tithes in Meath: Colpe, eight couple of corn; Newtown, one and half; St. James, one; Pylleston, one; Ballingstone, four and half; Paynstone, two and half.

AT RATOATH,

About twelve miles from Dublin, an abbey, that possessed, in the reign of Henry III., forty acres of land, value 6s 8d. now £6 13s 4d. There was a chantry here for three priests. In Henry VIII. time, they were considered as "holding land contrary to statue," and were suppressed.

RATH-EDHA ABBEY.

Rath-Edha, which was an abbey of St. Aidus, now a small parish.

AT ROSS,

Near Tarah, an abbey, founded by St. Coeman Breae, who died in 614.

DULEEK CELL.

At Duleek, there was, besides the priory mentioned, a cell founded by Hugh Lacy, in 1182, which depended on the priory of Lhanthony in Wales. Some authors say it was a bishopric; and Colgan observes, that the ancients sometimes gave the name of a cell to a monastery, and sometimes to a bishopric, especially when such depended on another abbey or monastery.

AT SKREENE, OR SKRYNE.

About three miles from Dunshaughlin, an abbey of Regular Canons. Granted, 34 Henry VIII., to Thomas Cusack, at the rent of 5d, now worth 8s 4d.

AT SLANE,

About seven miles from Drogheda, and twenty-two from Dublin, an abbey of Canons Regular. Granted, with all its possessions, 32 Henry VIII., to James Fleming, knt. Rent 1d yearly, now worth 1s 8d.

AT KILLEEN,

A priory of canons was founded by St. Eudeus in 540. The same saint founded a nunnery here, (see Nunneries.)

COUNTY WEST MEATH.

MULLINGAR PRIORY.

About forty miles from Dublin, at Mullingar, an ancient town, which sent a representative to parliament, was the priory of St. Mary, called formerly the House of God, founded in 1227, by Ralph Petit, Bishop of Meath, of the family of the English Petits, settled in Ireland, who enjoyed the title of Barons of Mullingar. The town of Mullingar took its name from St. Moling, who was born there, and became the second archbishop of Ferns, being successor to St. Moedog; for though Ferns is now only a bishopric, it was formerly an archbishopric. Granted, with all its possessions, 34 Elizabeth, to Richard Tuite. Rent £16 5s 10d, now worth £325 16s 8d.

FORE ABBEY.

At Fore, or Foure, in Latin, Favoria, being one of the ancient baronies of the kingdom, now half barony of Fore, two miles from Castlepollard, eleven from Mullingar, five from Finew, and four from Castletowndelvin, there was an abbey called Fovarense Monasterium, founded about the seventh century, by St. Fechin, in a vale called Fobhar, or Fovar, and in the year 629 it contained about three hundred monks, and that saint died there of the plague in the year 664, or 665, according to Colgan. Some authors foolishly say St. Fechin erected a Franciscan Friary here, that is 600 years before the order was founded. The ruins of St. Fechin monastery are still extant. Giraldus Cambrensis in his Topography of Ireland observes, that the women durst not enter into the church of that abbey, or into the mill near it, which St. Fechin himself had built; these are his words: "At Fore, in Meath, is a mill, which St. Fechin miraculously hewed out with his own hands on the side of a rock; into this place, as also into that saint's church, women do not enter; nor is the mill less respected by the natives than one of that saint's churches." He also relates several miracles that were wrought in defence of that place. Ware says this abbey of Fore was also called of St. Taurin; but he may have been mistaken, and

whether that St. Taurin of Fore was not rather a cell there was in Ireland, which depended on the abbey of St. Taurin, of the Order of St. Benedict in Normandy. That cell was afterwards united to this abbey of St. Fechin, by the Irish parliament under king Henry VI, at the beginning of the fifteenth century, because the kings of England, being no longer masters of Normandy, did not think it convenient that the abbey of St. Taurin in Normandy should have the disposal of the cell of St. Taurin in Ireland. Colgan gives a catalogue of all the abbots of Fore who succeeded St. Fechin, and takes notice of all the accidents that befel the abbey during the several wars in Ireland. He also tells us, that Fore was afterwards a bishopric, and that St. Suarl was the first bishop there, and abbot at the same time, in the eighth century. Those bishops were called Episcopi Favorienses. With the usual piety of the first English invaders, Walter de Lacy destroyed this priory, turned out the Canons Regular, and rebuilt it for English Benedictine Monks. Any monastery, &c., within the power of the English of those times, was as closely shut against the native Irish, as the doors of parliament were, until 1829, againt the Irish catholics. This policy of exclusion was never changed for one hour since the year 1172. While the English were catholics, the Irish were excluded for being "mere Irish," or "the Irish enemy;" when the invaders changed their creed, the exclusion continued for being "Irish papists." This abbey and possessions made, according to the inquisition held, 31 Henry VIII., £161 12s, now worth £3,232 yearly; granted in the year 1588, for thirty-one years, to Christopher Baron of Delvin.

TIBRAID-ULTAIN ABBEY.

At Tibrada, otherwise called Tibraid-Ultain, in the territory of Maine, was another monastery or abbey, a few miles from Fore, founded by the same St. Fechin. However, Colgan questions whether this abbey of Tibraid, which is now only a parish church, is not in the province of Connaught, because there is also a territory called Maine, and there is some reason to call this in question.

RATHENIN ABBEY.

At Rathenin, a small town a few miles from Mullingar, in that of W. Meath called Fercall, was a famous abbey, founded in the year 590 by St. Carthage, or Mochud, wherein were nine hundred monks at one time, without including the novices and lay brothers, who made a thousand in all. This saint was afterwards expelled his abbey. Historians do not tell us the occasion, but he went and settled at Lismore, whither he carried with him about eight hundred and seventy-five monks, as Colgan says. These monks lived much after the same manner as the Trappists,

for they ate nothing but the herbs and roots, which they cultivated, and wherewith they likewise fed a number of poor people, who resorted thither from all parts. After the death of their holy founder, most of them dispersed themselves throughout Ireland, England and Scotland, where they founded several houses of St. Carthage's order, which afterwards was incorporated into that of the Regular Canons of St. Augustin. The abbot or prior of Rathenin was a spiritual peer, and as such sat in parliament. (See what more is said of this house, which was reckoned the head abbey of the Order of St. Carthage, under the abbey of Rathoy, Co. Kerry.) Ware does not mention the abbey of Rathenin, and it was scarcely known to any but Ussher. Colgan has taken notice of it, and he tells us, that St. Constantin, martyr, king of Cornwall and Wales, was a monk in this abbey, under the abbot St. Carthage; but that author thought this house was in the County Tyrconnell, because he says St. Finan was abbot there, but that saint might have been abbot of Rathenin, in the Co. W. Meath; besides, we find in the Life of St. Cormac, that Rathenin was on the borders of Connaught, which is more suitable to Rathenin near Brastinock, in W. Meath, than to Rathenin in the northern part of Tyrconnel; the same position is also found in the Life of St. Carthac, where the abbey of Rathene is called Archicænobium, a chief monastery. Allemande thinks that the abbey of Drum Ratha, which Colgan says was so famous, and in the Co. W. Meath, was the same with this we are speaking of.

TRISTERNAGH PRIORY.

At Tristernagh, within two miles of Ballinacarrig, and six of Mullingar, on the banks of Lough Iron, there was a priory of the invocation of St. Mary, founded in the year 1200, by Geoffry Constantine, an Englishman of note. The foundation charter is at length in the Additions to the Monasticon Anglicanum. (Vol. ii. p. 1046.) Granted, for twenty-one years, to Captain William Piers, 31 Henry VIII., at the yearly rent of £60, now worth £120.

KILBEGGAN.

At Kilbecain, or Kilbeggan, a town seated on the river Broma, in the barony of Moyashel, which sent representatives to parliament, about forty miles from Dublin, and eleven from Mullingar, there was, as Colgan says, an abbey of Regular Canons, otherwise called Cluainaird-Mobhecoc, founded by St. Becan, son of Murchade, of the royal blood of Munster. There was also, in the same place, an abbey of the Cistercian Order, called De flumine Dei, or, of God's River. There are some authors who say this abbey of Kilbecain is in the province of Munster; but I, says Allemande, find no place there that bears this name; there

is only Kilgobam in the County of Cork, which is quite different from Kilbecain, which signifies, the Church of St. Becan, or Becain, whereas Kilgobam signifies the Church of St. Goban. If St. Becan was a Benedictine it would be reasonable to give this house to that order. This abbey, and all its extensive possessions, were granted, after having undergone several inquisitions in the reign of Henry VIII. and his son Edward VI., to be held of the king and of the castle of Dublin, in free and common soccage.

AT RATH-AODHA, OR RATH-EDHA,

Was a monastery, founded by St. Aidus in the sixth century.

AT CLUAN-DACHRAN,

A monastery was founded by St. Mochna Mac Neil, its first abbot in the seventh century.

AT TOBER CORMAC,

Or the Well of Cormac, there was a monastery, founded in the middle of the tenth century; Seward, in his Topographia Hibernica, has it in 1488. Pope Innocent VIII. granted licence to Edmond de Lantu Laici to build a monastery here for Dominicans; (see that order.) Granted, 31 Elizabeth, to Henry Matthews.

AT KIL-ABBAIN,

Says Colgan, an abbey was founded by St. Abban, in the sixth century. He says that this Kil-Abbain is not the same as that already mentioned in the King's Co.

COUNTY LONGFORD,

FORMERLY CALLED TESSIA, AND BEFORE, ANGALLIA, OR ANALLY.

INNISBOFINDE, OR INNISBOFFIN ABBEY.

At Innisbofinde, or the Island of the White Cow, in the Lough or Lake of Ree, parish of Noghaval, was an ancient abbey, founded in the sixth century by St. Rioch, who was the first abbot there. There have been three islands of the same name, viz.: this, another on the coast of Co Mayo, and a third on the coast of Tyrconnel. Authors have not been unanimous which of the three St. Rioch's abbey was; but the most received opinion is, that it was in the Lough or Lake of Ree. What gave occasion to believe that it was on the coast of the Co. Mayo was, that there was an island of Innisbofinde, famous for an abbey founded in it by St. Colman, as we shall see hereafter; but that which

has still more occasioned it, is a passage in the Life of St. Patrick, written by Jocelin, where speaking of St. Rioch, he says: "He was by nation a Briton, of the degree of a deacon at that time, kinsman to the holy prelate, more beautiful than any of the sons of men living in those parts; nevertheless he was a man of a most holy life, so that he might justly say those words of the psalmist, Lord in thy will thou hast given virtue to my comliness. He was made bishop in a small island, which lies at a distance from the western coast of Ireland, in the Scotiss (that is the Irish) tongue called Innisbofinde, or the Island of the White Hieffer." By which it appears, that this island, at a distance from the western coast of Ireland, more particularly points out the coasts of Mayo and Tyrconnel, than the Lough of Ree, which is in the midst of Ireland; besides, this saint having been made bishop of that island, and the bishopric of Innisbofinde having been only on the coast of the Co. Mayo, according to that biographer, it looks as if there conld be no farther doubt made of that abbey being in the Co. Mayo. It may be observed that Jocelin was mistaken, for St. Rioch lived in the sixth century, and St. Colman in part of the seventh. Yet it was the latter saint who erected the bishopric of Innisbofinde on the coast of the Co. Mayo; for being bishop of the Isle of Farn, on the northern coast of England, and having quitted that bishopric to settle in Ireland, he went to live in the island of Inisbofinde, on the coast of the province of Connaught, and by reason of his residing there was called indifferently both bishop of Lindisfarne, and of Innisbofinde; and, by consequence, he could not be bishop of that island, where St. Rioch was prelate, because he was dead a century before that erection. Thus, supposing that St. Rioch had been really a bishop, it must be said that he was so in the island of Inisbofinde, in the Lough of Ree, where his abbey was, which, as Colgan observes, was almost totally destroyed by the Danes, in the year 1089. What caused the confusion spoken of, is, that some authors have placed this abbey of St. Rioch in the province of Connaught, because the island is in the midst of the lough or lake of Ree, and thus seems as much to belong to the province of Connaught, as to the County of Longford. Besides the County of Longford formerly belonged to the province of Connaught. The island of Inisbofinde has always been subordinate in spirituals to the bishopric of Ardagh, in the County of Longford. Lanigan ridicules the idea of those who say, that St. Rioch was brother to St. Mel, or nephew of St. Patrick; but considers that he was contemporary with St. Aidnies, who died in 589. (Vol. i. p. 419.)

INISAIGIN, OR HOLY ISLAND ABBEY.

In Holy Island, or the Island of All-Saints, which was also in the same Lough of Ree, there was also a more ancient abbey than that last spoken of, for this was founded in 544, by St.

Kieran; who in four years after procured a very large endowment for the support of the poor. Colgan observes, that this abbey was called Monasterium Inisense, or Insulense, and that there was a Regular Canon of the same, whose name was Augustin Macgraidin, who was one of the most famous Hagiographers, or Writer of Saints Lives, in Ireland. He also composed a Chronicle of Ireland, down to the year 1405, when he died.

ANGINE ABBEY.

At Angine, being another island in the same Lough, (which by reason of the great number of monks living in its islands, hath the sirname of Holy,) was likewise an abbey founded by the same St. Kieran, in the sixth century; or, according to Lanigan, about 530, (vol. i. p. 465;) when he had resigned Clonard to St. Finian. No sooner had he settled the abbey of Angin, than he went to live at Clone, or Kiloom, otherwise called Cluianmacnois, on the river Shannon, now a bishopric, above taken notice of. Ussher, who speaks of this abbey, is guilty of a considerable anachronism; for whilst he makes St. Kieran to found it in 544, he says elsewhere, that St. Kieran was born in the Isle of Clare, at the mouth of Baltimore Bay, in the year 352, If St. Kieran built this abbey in 544, it would follow that he lived above two centuries. However, no historian has taken notice of so extraordinary an incident as this, except to condemn it with Lanigan, (vol. i. p. 469) who contends, that St. Kieran must have been born much later, and lived till the middle of the sixth century, or to 549; since he also quitted the abbey of Angine, and went to settle at Kiloom, where he lived some time after.

INNISMORE ABBEY, OR PRIORY.

At Innismore, or the Great Island, which is in Lough Gaun, an abbey or priory was founded by St. Columba, not in the middle of the fifth century, according to Ware, but in the middle of the sixth, as he died in 597. Ussher takes no notice of it, nor of the abbey of Innismore, that was in the Lough of Ree, on the coast of the County of Roscommon, which Allemande thinks was the same with this, though they seem to be different Loughs, and therefore it is likely that Ware made two of one. According to Colgan, St. Senan was also abbot of Innismore. In 1414 Edward Mac Findbair, prior, died here.

KILMODAIN ABBEY.

At Kilmodain was an abbey, founded in the seventh century, says Colgan, by St. Modan. This house belonged to the ancient bishopric of Carnefurduibbe, formerly in the archbishopric of

Tuam, in Connaught, whence it is that some authors have placed the Co. Longford in the province of Connaught, whilst others say, it was never any part of it, except in spirituals, but not in temporals. Besides the bishopric of Carnefurduibbe having been afterwards suppressed, and united to the bishopric of Ardagh, that county has ceased to have any dependance on Connaught, even in spirituals, and to this day is suffragan to the archbishopric of Armagh.

AT DEIRG,

The Priory of St. Peter, founded by Gormgall O'Quinn in the thirteenth century. This must be distinguished from Derg, or Skirts of Urney, in Co. Tyrone. Value at the suppression £2 yearly, now worth £40. Granted to Nicholas Aylmer.

INISCLOGHRAN ABBEY.

At Inisclogliran, according to Ware, or Inisclothran, according Colgan, being an island in the river Shannon, or more properly in the Lough of Ree, there was an abbey founded in 540 by St. Diermit; Ware erroneously says fourth century; but Colgan will have it to have been founded by that saint in the sixth century.

ARDAGH ABBEY.

Ardagh, in the barony of Moydow, four miles from Edgeworthstown, a bishop's see, was, according to Colgan, at first an abbey, founded about 454, by St. Mel, nephew to the great St. Patrick, who was also bishop there, and who died in 488. He was one and the same with Melchus, or Melchu, as Lanigan contends against Ware and others, who considered them distinct. (See vol. i. p. 339, 418.) This abbey of Ardagh was one of the richest in Ireland, and St. Ultan, in the third Life of St. Brigitt, calls it a "great monastery." Cobbett by mistake places St Patrick as the founder.

AT KILGLASS,

A nunnery, where St. Echea, sister of Mell, was abbess. (See Nunneries.)

AT KILINMORE.

An abbey, founded by St. Palladius, who lived in the year 450; now the protestant place of worship.

AT LERHA, OR LARAH,

Near Granard, a monastery, founded by St. Patrick, for St. Guasacht, the son of his old master; another monastery, founded in the year 1205, by Lord Richard Tuit, who was killed in Athlone, in the year 1211, by the falling of a tower, and was buried here. The possessions, at the surrender, valued at £8 13s 4d yearly, now worth £173 6s 8d.

AT LONGFORD,

About twenty miles from Mullingar, and fifty-nine from Dublin, an abbey, founded by St. Idus, a disciple of St. Patrick, whose feast falls on the 14th July. In 1400 a fine monastery was founded by O'Farrell, for the Dominicans; granted, together with possessions, in the year 1615, by James I., to Francis, Viscount Valentia. The church of this priory is now the protestant place of worship in the parish.

AT MOYDOW,

Three miles from Ardagh, St. Modan, whose feast falls on the 12th February, was abbot in 591.

AT ST. JOHN'S-TOWN,

There was a Grey Friary near this town, which had, of course, been ingulfed in the general vortex of the reformation.

PROVINCE OF MUNSTER, COUNTY WATERFORD.

LISMORE ABBEY.

At Lismore, which united to Waterford, is an episcopal see, was an ancient abbey, built there by St. Carthage, after he had quitted Rathene, or, as now called, Rathyne, in Fertulla, Co. Westmeath, according to Lanigan, (vol. ii. p. 353,) about 633, and he died 14th May, 637. That saint being also called Mochuday, this town had the name of Lismore Mochuda, which was also the name of the great church, for there were ten others very eminent, as Colgan observes, the town having been built in the year 630. These are his words, in the life of that saint: "Less-mor, or Lismore, is a renowned and holy city, the one half whereof is a sanctuary into which no woman dare enter; but it is full of cells and holy monasteries, and a multitude of holy men always reside there, for religious men resort thither, not only from all parts of Ireland, but from England and Britain, desiring to go to Christ; and the city is seated on the south bank of the river formerly called Nem, how Aben-more, that is the great river, in the Nandesi part of the country." Ware has made no men-

tion of this abbey; perhaps because there was also a bishopric at Lismore, which was afterwards united to that of Waterford; but Colgan justly observes, that the abbey and bishopric of Lismore were distinct since the time of St. Carthage, who was both abbot and bishop of Lismore, as was one St. Colman, and that there were eight hundred monks at one time in this abbey. Ussher takes notice of St. Carthage's departure from Rathene, and his settling at Lismore, where he set up one of the most famous universities, or schools in Ireland, which is quite demolished. To this university not only resorted Irishmen from all parts, but religious men from Britain and the continent. The author of the life of St. Catald, an Irishman, bishop of Torento in Italy, who lived in the second century, pretends that he was both the founder of that school and the abbey at Lismore in the second century, which is almost three centuries before St. Carthage could do it; which looks very improbable. It is proper here to observe, that there is another abbey of Lismore in the diocess of Armagh, of which we shall speak hereafter. Archdall has a variety of errors touching this abbey, exposed by Lanigan, (vol. ii. p. 356.) Corcran Cieirach, anchorite of all Ireland, died at Lismore, in the year 1140. He was a celebrated divine; and so greatly excelled all those of the west of Europe in religion and learning, that every contest throughout the kingdom was referred to him. In 1127 Cormac M'Carthy, king of Munster, being dethroned, he was compelled to go on a pilgrimage to Lismore, where he erected two churches. In 1135 Daniel O'Brien, king of Dublin, resigned his crown, and died a professed monk in this house.

GLAISMORE, OR CLASHMORE ABBEY.

At Glaismore, now called Clashmore, fourteen miles from Youghall, near Lismore, there was an abbey founded by St. Cronan Mochua, who received the habit of a monk at the hands of St. Carthage at Rathene. This St. Cronan was killed in his abbey of Glaismore, with all his monks, by the Danish, or Norwegian pirates, who made a descent there in the seventh century. Colgan questions whether this abbey was on the coast of Leinster, or on that of Munster. Allemande says he places it here, because he finds that the other spoken of, in the province of Leinster, had another founder. Some by mistake place St. Mochua over a monastery at Glaismore, near Swords. Archdall is equally mistaken. See Lanigan, (vol. ii. p. 358.) Granted to Sir W. Raleigh.

MOLANA ABBEY.

At Molana, otherwise called St. Moelanfiaidh Island, formerly Dar-inis, on the river Blackwater, coast of the County of Waterford, about two miles from the city, there was an abbey

founded in the sixth century, by St. Fachnan, who was the first abbot thereof. Ware tells us, that St. Fachnan, surnamed Mongagh, or Hairy, because he was born with hair, succeeded him, and that afterwards Raimund the Gross, the English general, who contributed so much to the reduction of Ireland, was buried there; but Ussher mentions nothing of this. Granted, by Elizabeth, to Sir W. Raleigh, who assigned it over to the Earl of Cork.

ARDNE-DARINIS ABBEY.

At Ardne-Darinis, near Lismore, was an abbey, where St. Gobban was abbot. Colgan questions whether this house was where in reality there is a Dar-Inis, or in the province of Leinster, where there is another, or else in the isles of Arran on the coast of the County of Galway. Allemande makes no difficulty to place it here, because the abbeys of Darinis in Leinster, and in the Isles of Arran, had other founders, as we shall see in its proper place. This abbey may have been confounded with the last named.

AT DUNGARVAN, OR ACHAD-GARVAN,

About twenty-two miles from Waterford, and 97¾ from Dublin, there was a priory of canons, founded, in the seventh century, by St. Garvan, a disciple of St. Finbar.

An Augustinian Friary, founded by Thomas, Lord Offaley; the O'Briens were benefactors. Granted, with sundry lands, 37 Elizabeth, for twenty-one years, to Roger Dalton; rent £40 10s, now worth £810. There was an hospital here also under the invocation of St. Brigit.

MOTHIL,

Two miles south of Carrick, an Augustinian Monastery, built by St. Brogan, and was succeeded by St. Coan in the sixth century. Granted, 33 Henry VIII., with all the possessions, to — Butler and Power; rent £6 4s, now worth £128.

WATERFORD,

Near Waterford Priory of St. Catherine, confirmed by Pope Innocent III., 1210, founded by Thomas, a commercial sea port, an Augustinian Priory, founded by the Ostmen; it was richly endowed by different persons in the course of time. Granted, with several other possessions, 31 Elizabeth, to Elizabeth Butler, alias Sherlock, for twenty-one years; rent £47 5s 8d, now worth £2,345 13s 4d.

ARDMORE ABBEY.

At Ardmore, on the sea coast, about five miles from Youghal, these was an abbey, where St. Declan, about 448, was abbot, as Colgan alone informs us. St. Ultan succeeded St. Declan in that abbey in the sixth century. It is said that St. Declan founded there a particular rule. The splendid round tower, and stately ruins of many churches; the Adam and Eve, with the tree and serpent; the judgment of Solomon, all in alto relievo, strike the traveller's mind with awe, as well in regret for its fallen degraded state as for its ancient wealth and piety.

COUNTY CORK.

CORK ABBEY.

At Cork, fifty-one English miles from Waterford, and one hundred and twenty-six from Dublin, the capital of the county, an episcopal see, and which sends members to parliament, there was an abbey of St. Barr, or Finbarr, about 606, and who died about 623, (see Lanigan, vol. ii. p. 318, who agrees with Archdall.) According to Allemande it was afterwards Gileda, because there was a famons abbot thereof called Giles. Cormac, king of Desmond, who was afterwards reduced to an earl, founded this abbey in the year 1134, in honour of St. John Baptist, says Ware. Allemande is of the same opinion with Colgan, that St. Barr was the founder of this house, as he was also the first bishop of Cork. Ware also believes that this house is the Monasterium Ibrancense, which St. Bernard speaks of; but Allemande thinks it was the abbey of Beg-eri spoken of in the County of Wexford, because having been founded by St. Ibar, that gave occasion for calling it Monasterium Ibrancense, where that saint was not only abbot, but also professor of all sciences; and, it is much more natural to have made Ibracenæ from St. Ibar, than from Barri, which would have made Barricense. Allemande says St. Barr was a native of Cork, and was called Finbarr and Barroc, whence came the name of Barricourt, and that title has been given to the Lord Barri, or Barricourt, of English extraction, but settled in Ireland several ages after, where that family are Earls of Barrimore, and Viscounts Buttevant. It is recorded, that in the eighth century seven hundred monks, and seventeen bishops were living there a contemplative life. The possessions were granted, 33 Elizabeth, to Cormac M'Carthy and to Sir Richard Grenville; a protestant place of worship was erected on the site.

AN AUGUSTINIAN MONASTERY,

Founded, in the reign of Henry IV., by Lord Kinsale,

granted, 19 Elizabeth, to Cormac M'Carthy, at £13 16s 8d yearly rent, now worth £276 13s 4d; it is converted into a sugar-house now called the Red Abbey.

AT KIL-ACHAD-CONCHEAN,

An abbey, founded by St. Abban

AT KINSALE,

A great sea-port town, fourteen miles from Cork, and one hundred and forty from Dublin, to the north of the town, there was an abbey, where, according to Colgan, St. Gobban, disciple of St. Ailbe, was abbot in the seventh century.

ROSS, OR ROSS-CARBERRY PRIORY.

At Ross, or Ross-Carberry, thirty-two miles from Cork, and one hundred and fifty-eight from Dublin, an episcopal see, and sea-port, was a priory of Regular Canons, founded, according to Lanigan, (vol. ii. p. 193) before 570, by St. Fachnan, its first abbot. Ussher says he there founded a famous college or school, then called Ross-Carberry, because this town is seated in that part of the county called Carberry; that St. Brendan also taught in that college, which was one of the most famous in Ireland, and afterwards made a bishopric, then called Ross-Ailitery, or Ross- Hilary, now only Ross. St. Fachan's "School at Ross, was one of the most celebrated and frequented in Ireland." Lanigan, vol. ii. p. 194.

BRENIN ABBEY.

At Enagh-mid-brenin, or Brevin, in that part of the County of Cork called Muskerry, or Musgraigh, St. Edus founded an abbey in the eighth century. Ware mentions neither the saint nor the house; but Ussher and Colgan speak of them.

TULACHMIN ABBEY.

At Tulachmin, once considered a famous town, was an abbey, founded by St. Molang, or Molagga, who was born at Feramugio, Co. Cork, and lived beyond 665, as Lanigan informs us, vol. ii. p. 83. At present it is but a parish.

BALLYBEG, OR PRIORY OF ST. THOMAS.

Consisted of Regular Canons of St. Augustin, near Buttevant; the Barrys, Irish noblemen, ancestors to the Earls of Barrymore, were benefactors to it about 1237. The steeple, the arcade over the dome, remaining yet, together with the traces of

many external buildings, show that it had been a magnificent structure; yearly value £260, now worth £5,200. Granted, 16 Elizabeth, for twenty-one years, to George Boucher, Esq., who forfeited it for non-payment of rent; then granted to the wife of Sir Thomas Norris, Governor of Munster.

FERMOY MONASTERY,

Otherwise called Ballindroughed, seventeen miles from Cork, and one hundred and eight from Dublin. (See the Congregation of St. Victor)

CLUAIN-ARD ABBEY.

In Muskerry, (as Colgan informs us) was of considerable note, being founded by St. Abban, in the seventh century; or, according to Lanigan, by St. Becan, or Mobecan, of the royal blood of Munster in the sixth century, (iii. 20) was abbot of this house, which is not the same with that of Clonard in the County of Meath, already spoken of.

CLUAIN-FINGLASS ABBEY,

According to Colgan, was founded by the same saint, in the same county; but Lanigan, who never wishes to multiply monasteries, says: "nothing is known of it, Cluain-Conbrum, or the three monasteries in Magh-Ce, or Maghelle." (iii. 21.) Colgan says there was another abbey of Finglas near Dublin, which is not to be confounded with this.

AT TULLALY, OR TULLALES.

A monastery, founded by Matthew Fitz Griffan.

AT WEEME,

This Abbey of St. John the Evangelist was founded in 1311.

AT BALLYMACADANE,

Four miles south of Cork, on the Bandon road, an Augustinian Nunnery, founded, in the year 1450, by Cormac M'Carthy.

AT WEEME,

Near Cork, an Augustinian Priory stood at the fourteenth century, and without doubt, until the the general dissolution: likely the same as above mentioned.

BRIGGOBAN ABBEY,

Otherwise called Balgoban, (where Monsieur de Chateaurenaud, in the year 1689, landed the supplies sent to king James II. into Ireland,) was founded by the same saint.

KIL-NA MARBHAN MONASTERY,

Which signifies the Church, or Cell of the Dead, and is near Briggoban, was also founded, says Allemande, by St. Abban, who was a great builder and founder of regular houses; for he erected above fifteen in several parts of Ireland, if we may believe Colgan, for Ware says nothing of it. Lanigan (iii. 20) and Smith (Hist. Cork, vol. i. p. 354,) contend this monastery was not founded by St. Abban; but perhaps by St. Finachan.

AT OBALVANE,

There was a monastery, the founder of which is not stated.

COUNTY KERRY.

ST. MICHAEL'S MOUNT ABBEY.

At Ballynas Keligs, probably founded by some Irish saint before 950, for we find that an abbot of this time died then. This abbey was formerly called Balline-Scelig, because it stood in one of the Islands Sceleges, on the coast. There was also an abbey of St. Michael on the point of Cornwall, in England, and there is another of the same name in Normandy. The ruins on the sea shore, continually wearing it away, represent the ancient abbey as a noble edifice. There is a holy well consecrated to St. Michael, which is annually visited on the 29th of September. Granted, 28 Elizabeth, to John Blake; rent £6 13s 4d yearly, now worth £133 6s 8d

AT AGHADOE,

An abbey, where Aodh, grandson of Auliff Mor. O'Donoghue, King of Aoganacht Locnalien, was buried in the year 1231.

AT AGHAMORE,

An abbey, founded in the seventh century, by the friars of St. Finbar, of Cork,; it is situated on a small island near the mouth of the Kenmare river.

AT ARDFERT,

A sumptuous monastery, built in the sixth century by St.

Brendan; destroyed repeatedly by fire and wars. Thomas, Lord of Kerry, built, in the year 1253, a monastery there, which became the burial ground of several illustrious families; this house was high in estimation for the numerous miracles wrought there. The ruins of this noble edifice stand a little east of the town; the walls of the steeple, choir, cloisters, dormitory, and chapel for morning, are entire. In the church is a figure of St. Brendan in relievo; the round tower, the finest in Ireland, 120 feet high, unfortunately fell in the year 1771.

AT CROEBHEAGH,

An Abbey, founded by St. Patrick, for his disciple St. Daluan; St. Trian was abbot and bishop here about the year 450.

AT DINGLE,

A Monastery, which was a cell to the abbey of Killagh, Castlemain.

KILLAGHA PRIORY.

At Killagha, a small town at the mouth of the river Mang, was the priory of St. Mary de Beaulieu, founded in the reign of King John, about 1210, by Geoffrey Marsh. This priory was very considerable, not only on account of its revenue, but also because its prior was a spiritual peer, and as such sat in parliament. Granted to Thomas Clinton; rent £17, now worth £240.

RATHOY, OR RATHVO PRIORY OF SS. PETER AND PAUL

Of Regular Canons of St. Augustin, of the congregation of Arroasia, had been before an hospital, dedicated to St. John Baptist, and was built by brother William, in the reign of King John. Ussher joins this abbey with that of Rathene, above spoken of, which is much more ancient. Granted, 23 Elizabeth, to John Zouche, at rent 6s 7d, now worth £6 11s 8d.

INIS-FALLEN PRIORY.

At Inis-fallen, or the Isle of Fallen, which is Lough-Lean, or the Lion's Lake, there was an ancient priory of Regular Canons of St. Augustin, founded in the sixth century by St. Finian. Colgan calls this house Inisfathlene, and says it was in the county of Kerry; but it is now on the borders of the County of Desmond, for this at present is not a distinct county, and the country belongs to the County of Cork, as Ware assures us, who ought to have known it, having been born in Dublin, and being receiver general of Ireland. The monks of Inis-fallen have left us the annals of Ireland, which are in great esteem. In 1180 this

house was held sacred as paradise, and the clergy were deemed so holy and trustworthy, that the treasures and valuable effects of the whole country were deposited in their hands, notwithstanding the abbey was in this year destroyed by Maolduim, son of Daniel O'Donaghoe, and many of the clergy were slain, even in their cells, by the M'Carthys. Granted, 37 Elizabeth, to Robert Collan; rent £72 3s, now worth £1443.

COUNTY OF CLARE, OR THOMOND,

United in the seventeenth century to Munster, although before belonging to Connaught, since the twelfth century; before that a part of Munster, as the name Thomond implies, signifying West Munster.

CLARE, OR KILMONEY ABBEY OR PRIORY OF SS. PETER AND PAUL.

At Clare, the capital of the county, two miles from Ennis, and one hundred and twelve from Dublin, on the river Fergus, was an abbey or priory, called of Kilmoney, or Forgio, from the name of the river, founded by Donald O'Brien, king of Limerick in 1195. Granted, 1661, to Henry, Earl of Thomond.

INIS-KELTRA, OR INIS-KELTAIR PRIORY,

So called from the island it stands in, in the Lough, or Lake of Derg, in the Shannon, on the borders of the Counties of Clare and Galway, was, as Colgan informs us, founded in the seventh century, by the abbot of St. Camin, or Coman. According to Lanigan he died the 25th or 24th of March, in 653, (iii. 1.) In 946 Joinbar, or Ivar, the northern chief, set fire to this and other monasteries, (ibid p. 374); but was rebuilt about 1000, by the great and good King Brian Boroimhe, who became King of Munster in 976, and died on the plains of Clontarf on Good Friday, 23rd of April, 1014, aged 88, (ibid 422.)

AT GLAN CHOLUIMCHILLE,

An Abbey, founded by St. Columb; is now a protestant place of worship in the diocese of Kilfenora.

AT INCHYCRONANE,

An island on the river Shannon, a monastery, founded in the year 1190, by Donald O'Brien, King of Limerick. Granted, 1661, to Henry, Earl of Thomond.

AT INHCMORE,

An island in the Shannon, an abbey, founded by St. Senan, who placed over it his disciple St. Liberius.

AT INISANLAOI,

A magnificent abbey, built in the year 1305, by Turlogh, King of Thomond, where he is buried.

INIS-NEGANAGAGH PRIORY,

The name importing the Island of Canons, in the bay of Limerick, or mouth of the river Shannon, belonged to the Regular Canons, and was founded by the above mentioned Donald O'Brien, King of Limerick, in the twelfth century, or beginning of the thirteenth. Granted, 1661, to Henry, Earl of Thomond.

INIS-LUA ABBEY.

Inis-lua is an island in the river Shannon, in the diocess of Killaloe, between Limerick and Iniscathy, where this abbey was founded by the famous St. Senan, who was bishop and abbot of Iniscathy, as we find in Colgan. He was born about 488 at Corcobuskind, in the west of Thomond, (Lan. i 445) and died 8th March, about 544, or later, (Lan. ii. 91;) Colgan has it 580.

COUNTY OF LIMERICK.

ABBEY OF THE B. V. ST. MARY.

At Limerick, the capital of the county, an episcopal see, and which sends representatives to parliament, is a sea port, and the third city in Ireland, ninety-four miles from Dublin, and fifty from Cork, was the priory of the invocation of St. Mary and St. Edward, founded in the reign of King John, about the end of the twelfth century, by Simon Minor, a rich citizen of Limerick. The prior had great privileges in the city, as having the first place and vote in all the councils there, and particularly at the election of the mayor. Granted at the suprression to Edmond Sexton.

AT LIMERICK

Also was an Augustinian Friary, founded, in the thirteenth century, by O'Brien, of the kingly race of Limerick and Thomond, near Quay-lane; but not a trace of it is to be seen now. The possessions of this house in lands and houses, through town and country, were valued at £8 6s 1d, now worth £166 1s 8d.

AT MUNGAIRER

It is stated an abbey was founded by St. Patrick in the fifth century.

AT ADARE,

Formerly a respectable place, but now a poor village, an Augustinian Friary, founded, about 1315, by John, Earl of Kildare; granted to Sir Thomas Wallop, together with the possessions. Of this friary remain, still in good preservation, the steeple, which is supported on an arch, the choir, nave, and aisle; there are some beautiful cloisters with gothic windows, the sides of which are ornamented with escutheons and saltire crosses alternately; the workmanship is both simple and eleghnt.

AT CLUAN-CLAI-DECK.

An abbey was founded by St. Edan, bishop of Ferns, in the sixth century.

AT KYNNY THIN

An abbey remainded in 1300.

KILMALLOCK ABBEY.

At Kilmallock, or Killocia, being the second town in the county, is a barony, about sixteen miles from Limerick, and one hundred and nine from Dublin, was an abbey, founded, according to Colgan, in the seventh century by St. Mochelloch, patron of the place, who died, as Lanigan (i. 27) observes, between 639 and 656, and whose festival is on the 26th March. It is to be observed, that whereas Kilmallock is otherwise called Kilmachul, and that name is very like Kilmacdugh, which is a town and bishopric in County Galway, it might give occasion to mistake, if we did not know that the latter Kilmadugh signifies the church of the son of Duach, which is quite different from Mogheloch.

INISCATHY ABBEY.

At Inis-catthy, (or Inis-cathiag, the island of Cathiag, which is the name of a sea monster, that did much harm in the country, in this island,) that lies in the bay of Limerick, about two miles from the shore, which is the mouth of the river Shannon, and formerly belonged to the County of Clare, as Ware observes, was formerly an abbey, founded by St. Senan, about 534, (Lan. i. 446,) who erected, according to some, seven churches there.

Monsieur Sanson in his maps calls this abbey Gathon, and places it near the town of Kilmallock, wherein he follows Speed; but it is not in this particular alone that Speed, Monsieur Sanson, and several others have erred, where they have undertaken to place and name the abbeys and monasteries of Ireland.

As to this St. Senan, whose name signifies Old, he is not the same with St. Sane the patron of the bishopric of St. Paul de

Leon in Britany, who died in the year 480. St. Senan is by the author of his life styled arch-prelate, either because he was archbishop of Tuam, or because he was more holy than the others, whereupon it is fit to observe that Iniscatty was not a bishopric, according to Colgan, till about 1180. However, in another place he says, that this saint was bishop and abbot of Iniscatthy, and that it is probable he was bishop of Armagh; but Ussher is not of this mind, for he positively affirms, that if St. Senan succeeded St. Patrick, it was in the bishopric of Iniscatthy, and not in that of Armagh. It is difficult to suppose, that this saint should be bishop and abbot of Iniscatthy, and archbishop of Tuam and Armagh, Allemande believes it was some other St. Senan that succeeded St. Patrick at Armagh, for saints of the same name are very frequent in Ireland. We find in a life of St. Senan written in Irish, which was founded in Leinster, that St. Senan and St. Martin of Tours kept a strict correspondence; but perhaps it was not with this St. Senan, who was after St. Martin, but with St. Senan of Britany. This is also called Inniscattery, off the shore of Kilrush parish, barony of Mayarta, placed by some in Co. Clare, but considered as part of St. Mary's parish, Limerick. It was plundered in 816 by the Danes, who put many monks to death, and destroyed the monument of St. Senan. In 835 they destroyed the monastery. In 976 Brian Boroimhe expelled from thence the invaders, and rebuilt the monastery. In 1176 the Danes plundered it; but it subsisted till its dissolution under the *virgin* Elizabeth in 1583, who granted it to the mayor of Limerick, at £3 12s 8d rent, now worth £72 13s 4d.

RATHKEALE PRIORY.

At Rathkeale, a post town, barony of L. Connello, fourteen miles from Limerick, and ninety-four from Dublin, there was a priory of Regular Canons of the congregation of Arroasia, of the invocation of Our Lady, or St Mary; it appears to have been built in the year 1200, by some Englishmen of quality, of the family of Harvey, and endowed by Elienor Purcell in 1289. These Purcells were barons of Loughmore, Co. Tipperary.

COUNTY TIPPERARY.

TIPPERARY.

A monastery of Augustine Eremites, founded in the reign of Henry III.; granted, with the possessions, 34 Henry VIII., to Dermot Ryan; rent 8d. Irish, now worth 13s 4d.

GLASSMORE ABBEY.

At Glassmore, or Glaismore, was an abbey, as Colgan informs us, founded by a monk, whose name was Cuanchein, who

dying, St. Pulcherius was raised to life again, and then he went to found this house, which is therefore in all likelihood distinct from that of Glasmore of St. Cronan, near Lismore in the County of Waterford, already mentioned.

ATHASSEL PRIORY.

At Athassel, a small town, half a mile from Cashel, was the fine priory of St. Edmund, king and martyr, founded in 1200, by William (Fitz-Adelm) de Burgo, a nobleman of the illustrious house of the Burkes, of English extraction, who came to Ireland at the invasion, died in 1206, and was interred in the monastery. Ware observes that two earls of Ulster, of his family, were buried in this priory, and that one Hubert Burke, who was the first prior here, was made bishop of Limerick in 1223. The prior of Athassel was a spiritual peer, and as such sat in the parliament of Ireland. With its lands and tithes, valued in the reign of Edward VI. at £141 14s 2d, or, of present money £2834 3s 4d annually. It was reduced very much, and, in the reign of Philip and Mary, let to the Earl of Ormond. Elizabeth granted it in fee to the same nobleman. This was one of the largest and richest abbeys in the kingdom.

EMLY ABBEY.

At Emly, seven miles from Tipperary, a small town, once a bishopric, and even an archbishopric, now united to the bishopric of Cashel, was an abbey, founded in the fifth century by St. Ailbe, who was the first abbot, and bishop, or archbishop of Emly, called Imlacensis, says Colgan, for others say Imelacensis. Ussher and Colgan mention this house; but Ware says nothing of it.

NENAGH PRIORY, OR HOSPITAL.

At Nenagh, a small town, nineteen miles from Limerick, and seventy-five from Dublin, was the priory or hospital surnamed Teac-Eon, dedicated to St. John Baptist, and founded in the year 1200, by Theobald Walter, who was the first surnamed Butler, an English nobleman, with a provision that at least thirteen sick persons should be maintained in the house, with the daily allowance of a loaf, drink, and a plate of meat, as may be seen in Lodge's Peerage, (vol. ii. p. 3.) The authors of the English Monasticon, (vol. 2, p. 1044) have given us the foundation charter of this monastery, which is there called Neneath. Granted, with its possessions, 5th Elizabeth, to Oliver Grace, for the rent of £39 10s 10d. now worth £780 16s 8d.

ACHAD-UR ABBEY.

At Achad-ur, signifying the Green Field, there was, as Colgan informs us, an abbey founded in the sixth century, by St. Lactin, or Lactan, in that part of Ossory which is in the County of Tipperary. Neither Ussher nor Ware has mentioned this house.

ARDFINAN, OR ARDFENNAN ABBEY.

At Ardfinan was an abbey, founded in the sixth century, and not as Cobbett has it 903, by St. Finan, who was also the founder of Inisfathlene, in County Kerry. Colgan observes that Ardfinan is now a deanery of the bishopric of Lismore, though in the County of Tipperary.

AT ARDFINNAN,

Another abbey and friary in ruins, are stated to have been built in 1184, by John, Earl of Morton.

ROSCREA ABBEY.

At Roscrea, according to Ware, Allemande, and others, a small town in that part of the County Tipperary which is called Ælia Carolina, but partly in the King's Co., and Tipperary, thirty-five miles from Limerick, and sixty-five from Dublin, St. Cronan, as Ussher informs us, in the seventh century, founded an abbey, which king Edward II. gave to Edmund Butler, Earl of Carick, father to James, the first Earl of Ormond, in the year 1281. "I know not, says Allemande, whether that learned writer be not mistaken, or that he meant the aforesaid king gave the town of Roscrea to that English nobleman, then settled in Ireland, rather than the abbey of that name; for it does not appear that it was made a lay-fee, or suppressed by any Pope's bull, which must have been the consequence at that time, when the kings of England were very submissive to the see of Rome; for kings may give the temporalities of a benefice to a layman, but I believe they cannot destroy a spiritual right without the Pope's consent, he being the common father of all christians in spirituals" Be this as it may, Ware does not mention this abbey; but, as he knew nothing of many other regular communities in Ireland, there is no occasion to be surprised at his silence; besides this abbey having also been a bishopric during the first centuries, Ware, as is usual with him, has blended the two dignities together, thinking it enough to speak of the bishopric of Roscrea, without taking notice of the abbey. Ussher adds, that in this monastery were kept the four gospels, written by St. Cronan, who flourished, according to Lanigan, about 620, and died before 626, (vol. iii. p. 8.)

CLUAIN-COMBRUIN ABBEY

Was, according to Colgan, in the diocess of Cashel founded in the seventh century by St. Abban, who also founded those of Cluainirard, and Finglass, before spoken of, and some others if we believe Colgan. Ware knew nothing of that saints foundations.

CAHIR-DUNES PRIORY,

At Cahir, or Caher, called also Caher-Dunes, a small town on the river Suire, barony of Iffa and Offa, W., eight miles from Clonmel, and eighty-seven from Dublin, was the priory of St. Mary, or Our Blessed Lady, founded in the twelfth century, in the reign of king John, by Geoffrey Campbell, an English nobleman. The Irish were so devoutly addicted to the mother of our Saviour, that the most of their foundations were of the Invocation of St. Mary. Leased, by Elizabeth, to Peter Sherlock, for £24 11s 6d per annum. Some of the ruins still remain.

TIRDAGLASS ABBEY,

Founded by St. Colman—Stellen abbot A. D. 624—or as some say, by St. Columba, a disciple of St. Finian; he died of the plague in the year 552. His feast falls on December 12, and the feast of St. Ailbeus falls on Sept. 12. Many illustrious saints and scholars flourished in this house until the twelfth century.

KILBAR ABBEY,

At Corbal, or Kilbar, a small town on the bank of the lough, or lake of Dery, was the ancient abbey or priory of St. Hilary, of Regular Canons, founded by St. Donan in the seventh century. This house was at first in an island of the same lake, called Inschinemeo, that is, the Island of the Living. The Hermits of St. Augustin took possession of it in the latter ages. See what is said of it under that order.

INISLANNAUGHT, OR INISLOUNAGH,

In barony of Offa and Iffa, abbey founded by St. Pulcherius in the sixth century; or as others say, in the barony of Offa and Iffa, on the Suir, an abbey, founded by St. Mochoemoc, who died on the 13th March, 655; he was succeeded by Congan, about the year 1153, who supplied St. Bernard with materials for writing the Life of St. Malachy. Donald O'Brien, King of Limerick, rebuilt this monastery in 1187, and endowed it, with the assistance of Malachy O'Foelan, prince of the Decies; granted, 33 Elizabeth, to Edward Geogh; rent £24, now worth £480. There is a holy well, which is frequented by people from all quarters.

THOME PRIORY.

At Thome, or Toom, a small town, was a priory founded in in the same century, by the same St. Donan, and it was a cell to the aforesaid abbey of Kilbar. Granted, by Elizabeth, to Meyler Magrath for twenty-one years.

CARRICK-ON-SUIR PRIORY OR HOSPITAL.

At Carrick-on-Suire, being the second town of note in the County of Tipperary, in the barony of Iffa and Offa east, thirteen miles from Waterford, and seventy-eight from Dublin, was a priory and hospital of Regular Canons, founded by William de Cantelo and his wife Dionisia, both English. This house was depending on the hospital of St. John of Acon, at London. Granted to the Earl of Ormond.

AT FETHARD.

An Augustinian Monastery. By an inquisition of 31 Henry VIII., this house had possessions to the amount of £7 13s 4d, now worth £153 6s 8d. Granted to Sir Edmund Butler, at the yearly rent of 5s 4d, now worth £5 6s 8d.

LORHA ABBEY.

At Lothra, or Lorha, or Logran, about eight miles from Parsonstown, according to Ussher, being a small town near the lough or lake of Derg, was an abbey founded in the sixth century, by St. Ruadan, one of the twelve apostles of Ireland, father of one hundred and fifty monks, and their first abbot, who died there in 584. This house from his name was called Ruadan Loghra. (See it in the order of the Hermits of St. Augustin. There was also, according to Colgan, an abbey of Loghroe, or Lutre, founded by St. Deicola, and it was a sanctuary.) Allemande was not able to discover, whether it was the same with this of St. Ruadan, yet believed, that this here spoken of was of Regular Canons, and that of St. Deicola of Benedictines. Thus we have reason to believe that there were two abbeys of different orders in this town of Lorha, or Lothre. Turgesius and his Norwegians burnt and destroyed this town, with its religious houses, in 845. The present protestant church is on the site of the former monastery.

AT INCHINEMES

Was the priory of the B. V. M. and St. Hilary, founded by St. Donan in the seventh century.

DESERT-TOLA ABBEY

Was founded by St. Tola in the eighth century. He had before been abbot of the abbey of Abraccan, in the County of Meath, as Colgan observes. Lanigan says (iii. 192) he died in 761.

AT ENACH-MIDBRENNAN,

A monastery, founded by St. Aidus; likely confounded with that name in p. 100, in Co. Cork.

PROVINCE OF CONNAUGHT, COUNTY GALWAY.

TUAM ABBEY.

About sixteen miles from Galway, and ninety-eight from Dublin, at Tuam, the Metropolitan See of the Province of Connaught, there was from the beginning of christianity an abbey of Regular Canons, even before it was made archiepiscopal, says Allemande; but according to most authors by St. Jarlath, in the sixth century; and after that those Regular Canons served the cathedral there. St. Cellagh was abbot of this house. See the Premonstrenesis.

TUAM PRIORY,

Founded by Terlagh O'Connor, king of Ireland, in 1140.

CLONFERT ABBEYS.

At Clonfert, an episcopal see on the river Shannon, there were two abbeys. The first was that of St. Mary of Port Pure, of which St. Brendan was founder, and first abbot, about 558, according to Ware, or, as Colgan says, 553, according to the Domestic Annals of Ireland. The other was founded by St. Lugidus, or Molua, about the same time, for he flourished there n 580.

Ware and Ussher do not agree when the great St. Brendan lived, who was the son of Finloga, of the distinguished family of Hua Alta, and founder of an order, which distinguishes him from the other Saints Brendans. He was one of the twelve apostles of Ireland, and father of three thousand monks. Ware places the foundation of this house about 558, whereas Ussher states St. Brendan was born in 484, flourished at Clonfert in 540, and that there were then in Ireland above three thousand monks of this order, which could not be, unless he had founded his abbey of Clonfert, which was the head of the order, several years before. In short, Ussher places the death of this saint at Enaghdoune, his sister's abbey, in 577; which agrees with Lanigan, who adds, that he died 16th May, in 577, in the ninety-fourth

year of his age, (vol. ii. p. 30); whence he was carried to Clonfert to be buried. St Fintan, or Munnu, who was called Psalmicanus, or Psalm-singer, because he was always singing psalms, and was successor to St. Brendan. Colgan believes him to be the same person that La Sausaye calls Psalmodius. Mons. Desmay, Doctor of Sorbonne, and canon of the collegiate church of St. Furcy, at Peronne, having said, in the life he wrote of this St. Brendan, that he founded an abbey of Benedictines at Clonfert; Colgan says this house could not be of that order, because the Irish monks knew nothing of the rule of St. Benedict till the end of the seventh century, and this abbey was founded an hundred years before that, during which time the rule of St. Brendan flourished in Ireland, as is observed by Possevin in his Apporatus Socer.

The other abbey of Clonfert, founded by St. Molua, or Lugidus, whom St. Bernard, in his life of St. Malachy, says was founder of an hundred abbeys, as well as St. Columbkill. Ussher agrees with Ware that it was founded in 558; it is likely that he mistook the one abbey for the other. He takes no notice of any but the first, and none of this latter; but this is not the only house that Ware knew nothing of. This abbey was head of an order, as well as the other; for St. Molua ordained a particular rule, as well as St. Brendan, since we find it in the historians of Ireland, that the abbot Dogain carried St. Molua's rule to the pope, which was also approved. St. Molua ordained, that no woman should ever enter his monastery, and from that day no woman dared to go into the same; and a great multitude of monks from all parts came to that place, and the good father Molua kindly received them; and, in that same place grew up a famous city, which is called Cluain-fert, that is, the wonderful Retreat of St. Molua, because he there, during his life, wrought many miracles, and they are still wrought by him through God's grace, and in honour of St. Molua, and it is on the borders of Leinster, near the King's County. To reconcile the difficulty authors find about these two abbeys, both heads of orders in the same town, though there should seem to have been but one; it appears in reality there was only that of St. Brendan in the old town of Clonfert, on the S. side of the river Shannon, but that the other abbey of St. Molua was in the new town, on the east side of the same river, beyond the bridge, which exactly answers the position above mentioned; and also what Colgan says, who assures us, that the abbey of Cluainferta Molua of St. Lugidus, or St. Luan, was in the province of Leinster. Many saints lived and died here, until it was dissolved at the deformation.

IMMAGH, OR IMAIDH ABBEY.

Colgan says, that in the island of Immagh, which is on the coast of the Co. Galway, there was a famous abbey, called Immagiense Monasterium, founded by St. Fechin, in the seventh

century. Some authors say there were three thousand monks in it. At present it is but a parish, in the diocess of Tuam, where St. Fechin is still honoured. He died, according to Lanigan, (iii. 45) of a plague in 665, and is the first named amongst the priests of third class.

AT DUNDRYNAN,

A monastery, in which Thomas was abbot in 1374.

AT DUNMORE,

A friary, built in 1425, on the site of a monastery founded by St. Patrick. The market-place and protestant church stands on its site.

ARDOILEN ABBEY.

Ardoilen, called Inis-Arthair, an island on the same coast, or third island of Arran, some miles from that of Immagh, last spoken of, in which there was another monastery or abbey, founded by the same St. Fechin, according to Allemande and others; but this is a mistake, if we believe Lanigan, (iii. 49) as it was called from its patron saint, Coemhain, Ara Coemhain, and its monastery and principal church Kill-Coemhain, (see Colgan A. A. S. S., p. 715.) This house was renowned on account of St. Gormgal, who was a monk therein, and in great veneration in those parts. That saint died in 1017, according to the annals of Ulster. Some Irish authors say that both those islands belonged to those of Arran. A Franciscan Convent was here founded in 1485. (See Franciscans.)

KILMACULLE, OR KILMAIDUAGH ABBEY.

At Kilmacduagh, otherwise called Kilmaculle, being an ancient episcopal see, was an abbey founded, in 620, by St. Colman, the son of Duagh, the first bishop of that place; so that Kil-mac-duagh signifies the church of the son of Duagh. It became an Augustinian monastery in 1283. There are here many venerable and noble ruins, which bespeak the past piety and greatness of the Irish. The round tower projects seventeen feet from its perpendicular line, whilst that of Pisa in Italy projects but thirteen feet. Granted to the Earl of Clanricarde. Ware, contrary to his custom, mentions this abbey distinctly, for he almost always blends the abbey with the bishopric.

ISLE OF ARRAN ABBEY.

In the great Isle of Arran, at the mouth of the bay of Galway, about thirty miles from the town, there was a famous and ancient

abbey, founded, according to some in 449, or 480, by St. Endeus, who was its first abbot. This place was called Arran Naomh, or Arran of Saints, on account of the great number of holy monks who lived and were buried in this abbey. Ussher says King Engus gave this isle of Arran to St. Endeus, at the request of St. Albeus; but this is improbable, as Engus was only king of Munster, and not of Connaught, which had another sovereign, and it is not likely that he could give an island which was not his own, or that saint receive it, as that island belonged to the Co. Galway, which has always been part of the province of Connaught. To remove this obstacle Allemande is of opinion that, as the Co. of Clare, or Thomond, formerly belonged to the Province of Munster, as the name of Thomond imports, signifying West Munster, and has been re-united to Munster, it might have been that the Isles of Arran belonged to the King of Munster, as appurtenances of the Co. of Thomond; and, though they had been no appurtenances of the same, it is not impossible that a sovereign should be possessed of islands on the coast of another state, as we see in isles of Jersey and Guernsey, which are on the coast of France, but in the possession of the English.

St. Endeus built ten monasteries in this island, which were afterwards only ten cells, and at present private houses. Weeping he foretold, says Allemande, that instead of monks, the island would be one day inhabited by wicked men. In each of those monasteries he placed a prior, or a superior, all of them subordinate to the abbot, who resided in the abbey, which was called Kil-Enda, or St. Enda's Church; now a parish, and possessed of one half of the island, the other half belonging to the other priories, or cells. That division occasioned a controversy between the monasteries and the abbey, which was decided by a miracle. Under this name of Arran may be reckoned one abbey, and ten priories depending on the same, which were built in 490.

AUGHRIM PRIORY.

At Aughrim, near Ballinasloe, twenty-nine miles from Galway, and seventy-five and a half from Dublin, was a priory of St. Catherine, founded by Theobald Walter, or Butler, in Ireland, in the thirteenth century, or in 1200. Granted, with several other houses, to Richard, Earl of Clanricarde, for £68 9s 6d yearly

INIS-MAC-HUA-QUIN ABBEYS.

At Inis-mac-hua-quin, an island in the Lough Corrib, there were two abbeys, says Colgan, the one founded by St. Meldan, or Modan, and the other by St. Fursey, or as others say, by St. Brendan of Clonfert.

AT FIDHARD,

An Abbey, said to have been founded by St. Patrick, for St. Justus. Now a Protestant Church, in D. of Elphin.

MONASTER-OGORMORGAN ABBEY.

At O'gormorgan, nine miles from Loughrea, was an abbey of the same name, but of the invocation of St. Mary de Via Nova, or of the new way, founded by Ogormorgan, an Irish nobleman, mentioned in a record of 1308. Allemande observes that this house is not to be found in Ussher, as that author, in his Antiquities of the British Churches, mentions only the houses that were founded by saint, and for the most part says nothing of them unless they have relation to some bishoprick, from the fourth to the eleventh century. Granted to Ulick, first Earl of Clanricarde, the 34th of Henry VIII.

RUIM-DUIM,

Formerly Ruim-dubain, was a monastery or abbey, where St. Duban was abbot. The annals of Ireland tell us, that this house was afterwards an hospital, dedicated to St. John Baptist.

AT FALLIG.

A monastery, founded by Fallig, an Irishman, in 1390. The parson resides on the site.

MAGH-CE, OR MAGHELLE,

Was an abbey, as Colgan informs us, founded before 650, by St. Abban. Some say there were three houses of that saint in this place.

AT RATHMIT,

Near Lough Corrib, an abbey was founded by St. Fursey, abbot. On the site now stands a parish church, called Kill-Fursey, from the aforesaid saint.

CLUAINFOIS ABBEY.

According to Colgan, was built near Tuam, by St. Jarlath, or Hierlat, its first Archbishop, who was of the noble family of the Dalfiatuses, of which there had been three monarchs of all Ireland, forty kings of Ulster, and nearly thirty saints. This Abbey is now only a parish church, called the High Temple, in the diocese of Tuam.

NEAR GALWAY TOWN.

A friary on a hill, in 1508, by Stephen Lynch, son to the Mayor of Galway.

CLUON-TON-SKIRT, OMANY ABBEY.

Founded by St. Broadan who was first Abbot, and died in 809. Allemand thinks that Ware made two abbeys of Cluontuoskirt out of one, for he places one of the same name in the county of Roscommon, while Cluontuoskirt is on the borders of the counties of Galway and Roscommon. Granted to Richard, Earl of Clanricarde.

CELL-CUANNA OR KIL-CUANA ABBEY.

At Kilcoonagh was founded, as Colgan says, by St. Cuana, in 7th century, there were several others of this name. It is now only a parish in Galway, diocess of Tuam, and deanery of Enaghdown. We suspect that Cobbett and others have confounded this at Kilcoonagh, and by erroneously saying, the monastery was founded by Tibraid, prince of that country. It is now a protestant church.

AT CLOONAYVORNAGH,

A cell was founded abont 1441, worth according to an inquisition held 28 Eliz. 6s 8d now £6 13s 4d.

KILLCONNELL.

Was an ancient house of Regular Canons, in the diocess of Clonfert, whereof St. Conal was Abbot, Prior, or Founder, in 5th century.

AT AHASKERAGH

In bar. of Kilconnell, was an abbey in which St. Cuana died, on 4th Feb. some say in 788, Colgan says 650, but Lanigan thinks later, but cannot decide the year (II. p. 357). The site of the old monastery is now a Protestant church.

AT ENACH DUNE

In Bar. of Clare was an Abbey founded by St. Melda, in the seventh century.

AT KILBOUGHT,

A monastery, built by the Waley family; suppressed by order of Queen Elizabeth.

AT KILBRENNAN,

A monastery and its appurtenances. Granted to the Mayor &c., of Athenry.

AT KILCOLGAN,

In the diocess of Clonfert, there was a monastery founded by St Collumbkill. At the same place, according to others, there was an abbey built in 580, by St. Colgan, the patron saint. It is now a protestant church.

AT KILBOEHAIN,

A religious house of some sort, but whether of the Canons Regular is uncertain. St. Maccectus, disciple of St. Patrick, made here, it is said, the famous relic called

AT FINNFAIDHEACH,

Old monastery turned into a new protestant church—a transformation of which we have many blessed examples.

AT MICCINIS,

Was an abbey, wherein Regulus was abbot in the time of St. Collumba. This place is in Lough Derg, Co. Galway.

AT RATHMATH,

On Lough Corrib, was an abbey built by St. Fursey, son of Fintan, of the royal race of S. Munster, who died in 653. It is now called Kilfursey, and is the site of a protestant church. Must have been one of those mentioned above by Colgan, under Inis-mac-Hua-Quin.

COUNTY MAYO.

MAYO ABBEY,

At Mayo (now a small town on the river of the same name six miles from Hollymount; formerly a considerable place, the capital of the country, and an episcopal See) was a famous abbey, to which was attached a splendid college, founded in 665, by St. Colman, according to Ware 670, when he came out of England, where he was bishop of the isle of Farne, or Lindisfarn, (now Holy Island on the coast of Northumberland,) and then settled in Ireland, whither he carried 3000 English and Irish monks. At one time 2000 monks and students (of which was the sons of king Alfred) were here. The English he placed in the Abbey of Mayo, for which reason the Irish called it Mayona Sas-

son, that is Mayo of the Saxons, for so the English are called in Irish, because descended from the Saxons who invaded England. Colgan says the Irish called the English, Gal, and that therefore they said indifferently Thea-sasson and Kil-anagail, perhaps the Irish might, call the English, Gal, on account of Wales lying opposite to them. The author of the life of St. Gerrard, says he, was the founde rof this abbey of Mayo; but not Abbott there til after St Colman, he so considerably enlarged it, as to be considered the founder. This abbey, likewise a bishopric, was united to the archbishopric of Tuam, in the reign of Henry VIII., about 1559, and then ended the abbots and bishops of Mayo. Colgan affirms that this was an abbey of Regular Canons of St. Augustin, in the ages preceding the suppression, or the reign of Henry VIII.; but that it had been before of the order of St. Benedict, upon the affirmation of Tritemius, Wion, Menard, Yepes and Matthew, that St. Colman was of the same order; but many other authors question it. Allemande will not deny it, or that St. Gerard, and St. Adaman were also Benedictines; but the abbeys which they founded and governed in Ireland, having been afterwards possessed by Regular Canons, he places them under this order, rather than under that of St. Benedict. Granted, 20 Elizabeth, to the Burgesses and Corporation of Galway; rent £26 12s, now worth £532.

INIS-BO-FINDE, OR BOPHIN ABBEY.

At Inisbofinde, the Island of the Cow, twenty-six miles from Wesport, and twelve from the Barony of Mirisk, on the coast of this county, and not far from the Co. Galway, was the first abbey that St. Colman founded in Ireland, after his return from England, in 665 according to some, or 667 as Colgan says, where he first placed all the English and Irish monks who had followed him; but afterwards left only the Irish monks there, and brought the English to Mayo, where he also founded an abbey, as before related. St. Colman having been a bishop in England, was no sooner settled in Inisbofinde but that place became a bishopric; so that St. Colman, who had before been called bishop of Lindisfarne, was afterwards stiled bishop of Inisbofinde; and the same saint going afterwards to Mayo, that place was likewise a bishopric, which was united to that of Innisbofinde. This abbey of Innisbofinde of St. Colman is not the same as that Innisbofinde of St. Rioch in the lough or lake of Ree, which we have placed in the county of Longford.

Bede gives the following account of this monastery.

Colman, Bishop of Lindisfarne, returning out of Scotland, where he had been to advise with the Scottish prelates about the controversy then on foot concerning the observation of Easter, made no long stay there; but departed out of Britain (about 664) and took with him all the Scots whom he had assembled in the Isle of Lindisfarn, and about twenty English, whom he had bred

up to a monastical life, leaving a few religious brethren in his church. He went first to the Island Hy, or Iona, from whence he had been sent to preach the gospel to the English nation. Next he withdrew to a little island on the west of Ireland, which in the Scottish language is called In-hys-bovinde, or the Isle of the White Calf. There he built a monastery, in which he placed the English and Scottish men who had followed him from Lindisfarne. To put an end to some discord that occurred, Colman found another place in Ireland, commodious for building a new monastery, called Magio, or Mayo; there he purchased of a Count, to whom it belonged, a piece of land to found his monastery, with this condition, that the monks in their daily devotion should be obliged to pray for this Count's posterity. Having therefore with his assistance, and that his of neighbours, built a monastery, he placed the English monks in it; which monastery, in the time of Allemande, was possessed by English monks, and from a slender beginning very much enlarged, being vulgarly called *Injugeo*. Here resided a famous congregation of monks gathered out of England, who were reformed in their institute, and following the example of their venerable fathers, lived, under a canonical rule and abbot, by the labour of their hands, with great continence and simplicity. Abbot Fearadagh died here in 916.

TEMPLEGERARD, OR ELYTHERIA ABBEY.

At Templegerard was an abbey called Elytheria, or the Abbey of the Stag, because the founder, Gerrard, abbot of Winchester in England, who followed the Bishop St. Colman into Ireland, had no sooner built this house in the seventh century, but a stag or hind fled to it, as it were to a sanctuary, from the hunters who pursued it. Colgan says it was so called, because Elither in Irish signifies a Stranger, as St. Gerard the founder was an Englishman.

Ware makes no mention of this abbey, but Ussher and Colgan notice it. Ussher does not tell us in what part of Connaught it stood; but Allemande says it was at Temple-Gerard, the Abbey of Gerard, who was the aforesaid abbot of Winchester. Colgan thinks it was in the County of Galway, and that it is now called Agmagh, corruptly from Elighmagh; which does not agree with what he adds immediately after, that this abbey was in the same place with the Monastery of Franciscans, called Ross-Irail, or Ross Ringhla, for that monastery is near the abbey of Mayo, and if we are to regard the nearness of those places, Templegerard is nearer than Agmagh.

BALLIN-TOBBOR, OR TOWN OF WELL ABBEY.

Eight miles from Ballinrobe, was of Regular Canons, dedicated to the Most Holy Trinity, otherwise called St. Patrick's

Well, founded in 1216, by Charles O'Connor, surnamed the Red, an Irish nobleman, says Ware; for the authors of the Monasticon Anglicanum, in their additions, say, the founder's name was Cathal O'Conogher, or Cathalder O'Connor, called Crowderg Latiné de Pugno Rubro. King of Connaught, in 1216, and that the first abbot of Ballin-Tobbor was one Brice Omac, and that this abbot and the founder both died in 1224.

There remains in the wall, under the east window of the abbey church, some figures in relief, it is supposed of the twelve apostles; they have been mutilated by some yeomen.

There is a tradition amongst the peasantry, that the remains of a celebrated priest-hunter, a wretch of the name of Mullowney, who had been a catholic, now commonly called Shawn-na Sogarth, (John of the Priest) and who had been allowed a bounty on the head of each priest, was interred here about ninety years ago, in a cemetery not one hundred yards distant from the ruins of the abbey church. There is, or has been, until these few years, a venerable ash tree, considered as miraculous, which grew along the ground, and over the spot where he is said to have been interred, in a horizontal position, and took root in a second place.

The hero of this tradition was employed as priest-hunter, by one or more members of the Bingham family; perhaps by the celebrated Sir John Bingham, who had, about the same time, caused a man to be flogged nearly to death, in the town of Castlebar, for having refused to work on a holiday. Sir John Bingham was found the next morning, after this transaction, raging mad in his bed-room, and never recovered his reason.

The monastery was burned in 1263, but was restored, and continued to flourish until the dissolution. Inquisition granted. 36 Elizabeth, in 1605, a lease of it in reversion for fifty years. to Sir John King, knight.

HOLY-CROSS PRIORY,

Near Ballin-Tobber, was founded by the abbots of Ballin-Tubber, who made it a cell to their abbey. By an inquisition of 27 Elizabeth, lands valued at 13s 4d, now worth £13 6s 8d.

ANNAGH CELL

In the Barony of Costello, on the road from Castlebar to Frenchpark, was founded by Walter De Burgh, or Burke, a nobleman of English extraction, as a cell to the abbey of Cong. The old monastery is still occupied by friars of this order.

CONG ABBEY, OR PRIORY.

At Cong, a post town, nineteen miles from Castlebar, and one hundred and twenty-one from Dublin, between the loughs or

or lakes of Meske and Corbre, was an abbey or priory of Regular Canons, founded, says Allemande, by St. Fechin in the seventh century. But Lanigan contends there is no foundation for this, and quotes Ware, (Antiq. cap. 26, at Mayo,) who says it was founded by Donald Mac-Æd, King of Ireland, endowed this house and built it in 624. Colgan tells us that Cong was a place of much note, as being the residence of all the kings of Connaught, and that there were many churches in it, as still appears by the ruins remaining. Cong, which is in the diocess of Tuam, was a very considerable city; but is now only a very poor town and parish, which Colgan affirms to be in the County of Galway, but it is on the borders of the two counties. Æneas Mac Donnell, the last abbot, surrendered it at the general suppression. Granted, 10th December, 1605, to Sir John King, ancestor to the Earl of Kingtown, County of Cork. The ruins of several churches are yet to be seen here. Mr. E. Mac Donnell, in a speech at this spot, has dwelt much upon the glories of this famous abbey.

AT AGHAGOWER,

Five miles from Ballintobber, and four from Westport, a monastery called Achadfobhair, said to have been built by St. Patrick for St. Senach; now a protestant church.

AT AGHAMORE.

A monastery built by St. Patrick for his disciple St. Loam; now a protestant church.

AT BALLAGH,

In the Barony of Clonmorris, an abbey, founded by St. Mochua, first abbot, who died in it in 637.

AT BALLENTULLY,

A monastery, of what order not stated. At the suppression worth eight quarters of land, valued at 13s 4d, now worth £13 16s 8d each, or £106 13s 4d.

AT BALLYHAUNES,

In the Barony of Costello, a friary, founded by the Nangle family. According to Inquisition, 12th May, 1608, possessed twelve acres of land.

AT BALLINA,

The residence of the Bishop of Killala, on the river Moy, parish

of Kilmore, seventeen miles from Castlebar, and one hundred and twenty-five from Dublin, was an abbey of ancient date, founded by St. Olcan, or Bolcan, disciple of St. Patrick. Suppressed by the desolating sons of the deformation.

AT BALLINROBE,

Fourteen miles from Castlebar, and one hundred and sixteen from Dublin, a friary, founded before 1337, mentioned in the Dominican Registry of Athenry, as of Roba. By an Inquisition held, 27 Elizabeth, the possessions were worth 14s 10d, now worth £14 16s 8d.

AT CROSSMOLINA,

Six miles from Ballina, and one hundred and thirty-one from Dublin, an abbey of ancient date, dedicated to the B. V. Mary. In 1306 three men were indicted for assaulting and imprisoning the abbot, and for taking away his goods and chattels to the amount of ten marks. By an inquisition of 27 Elizabeth this house possessed four quarters of land, each valuing 13s 4d, now worth £13 6s 8d each, or £53 2s 8d the four.

AT DOMNACMOR,

An abbey founded by St. Patrick for St. Muckna.

AT EREW,

A friary erected at its end, which is a peninsula, stretching out in the Barony of Tirawly, in which St. Leogar was abbot. By an inquisition of 27 Elizabeth, it possessed one quarter of land, then worth 13s 4d, now £13 6s 8d.

AT INCHMEAN,

An island, there was an abbey, in which Maoliosa, son of Thurlogh O'Connor, was abbot in 1223.

AT INISTORNIOR,

An abbey, built by Eugene O'Gorman and Thady Mac Ferlis, on ground granted in 1454, by Thady O'Dowd, which grant was confirmed by a bull of Pope Nicholas V.

AT KILLECROW,

A religious house was seized at the Inquisition of 30 Elizabeth; lands worth 6s yearly, now worth £6.

AT KILFINNAN,

An abbey founded by St. Finian, in the sixth century.

AT KIMORMOGLE,

In the Barony of Tirawley, a monastery, founded by St. Olcan, disciple of St. Patrick. Now a protestant church, D. of Killala.

AT KILNEGARVAN,

A church, or monastery, said to have been founded by St. Fechin.

AT KILLEEN, OR KILLYN,

An abbey founded, and endowed of some land and tithes.

AT MORISK,

A town on the Bay of Newport, was an abbey, founded by the O'Malleys and Lords of the county. At the suppression it possessed lands valued at 13s 6d, now worth £13 6s 8d.

COUNTY SLIGO.

BALLYSADARE, OR ASSUDARE ABBEY, OR PRIORY.

At Assudare, (otherwise called Ballysadare, and by others Endrige, a small town on the sea coast, at the mouth of a river, four miles from the town of Sligo,) was an abbey or priory of Regular Canons, founded by St. Fechin in the seventh century. Colgan calls it the abbey of Eas-dare, built in a territory called Luhgne, or Liners, in the County of Sligo, and the diocess of of Achade-Connair, or Achonry. It is now only a parish of the same diocess. An Irish nobleman of this county endowed it, and gave St. Fechin all the lands he had between the river that runs by Eas-dare and the sea, and that territory was called Termon-Fechin, which is as much as to say St. Fechin's place of refuge. Queen Elizabeth's inquisition found its lands, tenements, and tithes, £2 yearly, or present value £20.

BILE-FECHIN ABBEY,

At Bile-Fechin, (now called only Bile, in the same territory of Lughne, or Ballysadare,) was another abbey of St. Fechin, held in great veneration; for that saint was born at Bile, for which reason the name of Bile-Fechin was given to the place. It is now only a parish in the diocess of Achade, or Achonry, site of the present protestant church.

AT ACHONRY, OR ACHAD-CONAIR,

Was an abbey, founded by St. Finian about 530.

AT DRUIM RATHA,

An abbey was founded by St. Fechin in the seventh century; site of the present protestant church.

AT MOYHILL, OR MOETHILL,

The priory of the B. V. Mary is said to have been founded by St. Manchare, in the seventh century.

KILNA-MANAGH ABBEY.

Kilna-managh, which signifies the Cell or House of Monks, is in that part of the country, D. of Achonry, which is called Galeanga, of the Diocess of Killala, in Latin Eliensis. Colgan questions whether it be not in the Diocess of Achade; but, be that as it will, at this place of Kilna-managh was another abbey of St. Fechin. Some authors will have it, that St. Natalis was abbot of it, but others are of opinion he was of that Kilna-managh which is in Ossory, Co. Kilkenny, Province of Leinster. Granted to Richard, Earl of Clanricarde. Now the present protestant church.

There is an Augustinian Convent at Banada, founded by Mr. Jones, uncle to the present Daniel Jones, Esq., Banada Abbey, Co. Sligo, Parish Kilmatige.

EGHROIS ABBEY,

Founded by St. Molais, otherwise called Lasrean, first abbot, in the seventh century. See Dam-inis in the County Fermanagh.

AKERAS, OR KILMATTIN PRIORY,

Was founded, says Allemande, in 1280, by the Mac Donalds, ancient Irish noblemen, and renowned in the history of Ireland. Others say it was founded by St. Molaisse in the seventh century. By the inquisition found to possess lands to the value of £16 8s 4d, now worth £308 6s 8d.

AT DRUIM-LIAS

Authors say, was an abbey, founded by St. Patrick in the fifth century.

AT ARDNARY,

A monastery for Augustinian Hermits, built in 1427.

AT BALLINLEY,

In the Barony of Tyreragh, are the ruins of an abbey of which little is known.

AT DRUMCLIFFE,

A celebrated monastery, founded by St. Columba in 590. The present protestant parish church is built on part of its foundation.

AT DRUM-COLLUMBKILLE,

A church of St. Catherine and St. Finbar. Now the present protestant church.

AT KNOCKMORE,

A friary erected in the fourteenth century by O'Gara, probably the predecessor of the illustrious O'Gara, A. B., of Tuam, who was, like the present uncompromising archbishop, charged with being disaffected, because he would not surrender to error

COUNTY ROSSCOMMON.

ROSSCOMMON ABBEY.

At Rosscommon, (the capital of the county, which sends representatives to parliament, and was once an episcopal see,) was a stately abbey, founded in the sixth century by St. Coman, or Coeman, who was the first abbot thereof, says Ware. Ussher adds, that a king of Connaught gave that saint a fine and pleasant vale, called Ross, to build this abbey in; which, from the name of the valley and that of the saint, was called Rosscomon, and the place increasing, it was made a bishopric, which in time was translated to Elphin, another town in the same county. Granted, 20 Elizabeth, with appurtenances, to Sir Nicholas Malley; rent £30 5s 10d, now worth £505 18s 4d. Cobbett says it was granted to Tryal O'Farrel for twenty-one years, at £11 9s 8d yearly, now worth £229 13 4d.

EADARDRUIM ABBEY.

Eadardruim, called in Latin, Edurdrumensis Abbatia, was an abbey, as Colgan informs us, founded by St Diradius, or Deoradius, brother of Conac, who lived in 492; but is now only a parish of the diocess of Elphin, in the County of Roscommon. Now site of protestant church. This house is not the same with that of Enaghdruin, or Enaghtruin, which also belonged to the Regular Canons in the Co. Kilkenny, for this last was founded by St. Coman; this, however, is uncertain.

DHORAN, OR DORHAN PRIORY

Of Regular Canons, was a cell to the abbey of Rosscommon, founded by O'Connor, an Irish nobleman; or, according to some, by the O'Connors, Kings of Connaught.

AT KILMORE,

On the river Shannon, a few miles from Jamestown, a priory built by Con O'Flanagan, and consecrated by Donagh O'Connor, Bishop of Elphin, in 1232. Granted in 1580, for twenty-one years, to Tyrrell O'Farrell; rent £3 10s 0d, now worth £70. Granted afterwards to Sir Patrick Barnwall.

AT KILLOMY,

A monastery founded before 760.

AT LYSDUFFE,

A priory in O'Connor's County. Granted to the Provost and Fellows of Trinity College, Dublin.

AT ORAN,

Five miles from Rosscommon, a monastery, said to have been built by St. Patrick; continues a remarkable place of pilgrimage. Now a protestant church.

At this place was also a priory, founded by Clarus, Archdeacon of Elphin.

AT TIBOHIN

A church, and formerly an academy. Now a protestant church.

AT ARDCANA,

In the Barony of Boyle, an abbey, of which we have little record. Granted, 39 Elizabeth, to the Provost and Fellows of Trinity College, Dublin, with eighty acres of land in Cloncallagh, and six acres of land in Kilgofin.

AT ATHDALARAGH,

An abbey, of which Comgallan was bishop in the time of St. Patrick. This abbey existed in 1201.

AT BASLICK,

Near Tulsk, and three miles south of Castlereagh, was an abbey. Now the protestant church.

AT CLONSHANVILLE,

An abbey, founded by St. Patrick. Granted to Lord Dillon.

AT CLUAINEMUIM.

An abbey existed in the eleventh century.

AT ELPHIN,

The seat of a bishopric, eight and a half miles from Boyle, and eighty from Dublin, a church, founded by St. Patrick for St. Assicus. Burned in 1177, and destroyed by the English in 1187. After it was rebuilt, the house and possessions were granted to Terence O'Bierne after the deformation.

KIL-MAC-MOGUIN ABBEY,

Was, as Colgan informs us, founded in the seventh century, by St. Cormac, in the diocess of Elphin.

INCH-MAC-NERIN, OR INCHVICRINNI ABBEY.

In the Isle of Mac-nerin, in Loughrea, (Inis signifying an Island, in the Lough of Alyne, through which the River Shannon runs, not far from its source, and some few miles from the Abbey of Boyle,) was an abbey, founded by St. Columba in the sixth century. Colgan calls it Easmaceneire, and will have it to have been the institute afterwards translated to Boyle, which belonged to the Cistercian Order. Granted, with extensive lands and tithes, 28 Elizabeth, to William Taaffe, who assigned them to Thomas Spring.

INCHMORE ABBEY.

In Inchmore, or Inismore, the great island in Lough Ree, was an abbey, or priory, founded by St. Liberius, soon after the conversion of Ireland to christianity. Granted, 9 Elizabeth, to Lord Delvin, for twenty-one years, at £6 14s 8d rent, now worth £134 13s 4d.

CLUONTUSKIRT-NATIN ABBEY.

At Cluontuskirt, seven miles from Rosscommon, was an abbey, founded by St. Fathlee, says Ware; but this town of Cluontu-

kirt being on the borders of the Counties of Rosscommon and Galway, it is not unlikely that it may be the same called Cluontuoskirt, placed in the County Galway. However, the founders being two different saints, and geographers assuring us that there are two Cluontuskirts, and that this here spoken of is on the Shannon, some few miles from the town of Rosscommon; Allemande considers they were two separate abbeys.

BALL ABBEY.

At Ball was a famous abbey, where St. Cronan, surnamed Mochua, was abbot in the seventh century, according to Colgan. The abbots of it were in Latin called Ballenses.

CLUAIN-CAIRPTHE, OR CLOONERAFFE,

Was an ancient house of Regular Canons, founded in the neighbourhood of the town of Athlone, by St. Beragh, about 600. It existed in the twelfth century. Now a Protestant church.

AT MONASTEREVEN,

Same county, was an abbey, according to the Inquisition of 28th Elizabeth.

COUNTY OF LEITRIM.

MOHILL PRIORY.

At Mohill, or Moetal, a small town in this county, eight miles from Carrick-on-Shannon, and seventy-four from Dublin, was an abbey, under the Invocation of the B. V. Mary, founded in the seventh century, or in 608, by St. Manchin, according to Ware; or Manchen, according to Ussher. He was the patron of seven churches. Many glebes, fees, lands, and tithes, were given to this house; they were granted to Henry Crofton, Esq., and were valued, at the dissolution, at £2 6s 8d, now worth £46 13s 4d.

MENEDROCAID ABBEY,

Was founded by the last named saint, who was abbot, and died there, as the Annals of Ulster inform us.

ATHENRY ABBEY.

Achadc-Connair, or Athenry, was not only a bishopric, but also an abbey, if we credit Colgan, who assures us, that St. Nathias, disciple to St. Finian, was abbot there. He places this bishopric in the County of Sligo; but so many others give it to

the County of Leitrim, that it is hard to decide the matter, for it is on the borders of the two counties, and the diocess extends to Sligo and Leitrim. Allemande elsewhere places it in the County of Galway, its more proper place. (See Dominicans in Galway.)

AT ANAGHDUFFE,

Near Loughboffin, an abbey, founded in 766; now a Protestant place of worship, in the diocess of Ardagh.

AT BALLEGUARCY,

A beautiful monastery, founded, in 1518, by Cornelius O'Brien. Some writers attach this place to the County of Longford.

AT CLONE,

An abbey, formerly of great repute, founded, about 570, by St. Fraech. Now a Protestant place of worship in the diocess of Ardagh.

AT DROMLEAS,

On Loughgille, a monastery, built by St. Patrick for St. Benignus; now a Protestant place of worship.

AT DROMAHAIRE,

See Creevlea.

AT FENAUGH,

In the Barony of Leitrim, a monastery, in which St. Callan was abbot in the time of St. Columba. This place was formerly celebrated for the School of Divinity, and was the general resort of students from all parts of Europe; half a mile from the edifice is a well, dedicated to St. Callan. Now a Protestant place of worship in the diocess of Ardagh.

AT KILDAREIS,

Or Cell of the Two Palms of the Hands; called also Carcuirshineill, or the Reclusory of St. Sinell, is situated in Lough Melvin. St. Sinell, who was bell-founder to St. Patrick, died in the year 548.

AT KILNAILE.

St. Natalis, or Naal, was abbot of the abbey here, and died in 563; the festival is on the 27th of January.

AT LEITRIM,

On the Shannon, an abbey, in which St. M'Leigus was abbot.

PROVINCE OF ULSTER, COUNTY DOWN.

DOWN PRIORY,

At Down, (the capital of the county, an episcopal see, which sends representatives to parliament,) was the priory St. John Baptist, founded, according to some, by St. Patrick in 432, and only repaired by Mallachy O'Morgair in the twelfth century; but, according to Allemande and others, founded in 1138, by the famous St. Mallachy, who was at the same time abbot and bishop of this place, and afterwards archbishop of Armagh This house was called the Priory of the Irish, to distinguish it, says Ware, from another priory of St. John Baptist, which belonged to the Crouched Friars in the same town, and was called the Priory of the English.

TOBBER-GLORY PRIORY,

In the suburbs of Down, was so called because it was built near the Spring of Glory, by John Courcy, the English commander. The Charter of King Edward II is at length in the Monasticon Anglicanum, vol. ii. p. 1046, confirming its foundation, and the donations to it by John de Courcy, wherein it is shown that this house depended on the Abbey of Carlisle in England. Ware takes no notice of it, unless it be the same he gives to the Crouched Friars; but Dugdale and Dodsworth say it belonged to the Regular Canons of St. Augustin. The Crouched Friars observe the rule of St. Augustin; but the foundation charter would have specified that particular congregation, which, as it did not, Allemande concludes it belonged to the Regular Canons of St. Augustin.

BANGOR, OR BANCHOR ABBEY.

At Bangor, or Banchor, otherwise called the Vale of Angels, was one of the most renowned abbeys in Ireland, being to the eastward of the Abbey of Carrickfergus It was the head of an order, and founded in 555, according to Ware; but Ussher places it in 559. Colgan, to avoid mistakes, says it was about the middle of the sixth century, by the famous St. Congal, who was the first abbot, and before he died saw four thousand monks of his order, for which reason he is called the Father of Four Thousand Monks. St. Bernard, in the Life of St. Malachy, speaking of the Abbey of Banchor, says: "Most noble was the monastery under the first Father Congal, producing many thousands of monks, the head of many monasteries, a place truly holy, and

fruitful in saints, most plentifully producing fruit to God; insomuch, that one of the sons of that holy congregation, named Luan, or Euan, is reported himself to have been the founder of an hundred monasteries, which I have therefore mentioned that the reader may guess how great the multitude of the others was." And in another place, speaking of this abbey, he adds: "Its branches not only filled Ireland and Scotland; but like an inundation poured out those swarms of saints into foreign countries, among which St. Columbanus coming to these our parts of France, built the monastery of Luxeuil, (in Franche Comte) where he grew to a great nation." Dempster, as well as St. Bernard, affirms, that St. Columba, the Monk of Banchor, founded the abbey of Luxeuil; but Archbishop Ussher will have it, that it was not this St. Columba, but another of the same name, who was head and founder of a particular order, which has always been considered as a branch of that of St. Benedict. And this seems more probable than either the opinion of St. Bernard or Dempster, for if the founder of Luxeuil had come from Bangor, he had been a Regular Canon of St. Augustin, and would have settled Canons there rather than Benedictines, and yet Luxeuil ever was, and still is of the Order of St. Benedict. But if St. Bernard did not think, as is likely he did not, that there were several St. Columbas; Dempster being a Scot ought to have known it, and especially because he took upon him to sully the honour of Ireland by his history, to advance that of Scotland.

But to return to the abbey of Bangor: the Annals of Ulster inform us, that it was destroyed by the Danish pirates, who in one day slew there above nine hundred monks; but that St. Malachy restored it some time after, as we are thus told by St. Bernard: "Malachy was of opinion that such a stone oratory ought to be built at Bangor as he had seen in other countries; and when he began to lay the foundation, the natives admiring at it, because such structures had not till then been seen in that country, said, O good man, why have you thought fit to bring this new fashion into our country, we are Scots, not Frenchmen, what likeness is this? What need is there of such superfluous work, and so magnificent? How will poverty afford the expence of finishing, and who will live to see it finished?" Thus the abbey of Bangor was the first stone structure that had been seen, if not in Ireland, at least in the province of Ulster, where till then they only built with timber. In short, the choir St. Malachy built at Banchor was so beautiful, that the abbey was from it called Bangor, that is, the Beautiful Choir, for before it was called the Vale of Angels.

It has been already observed, that St. Congal, before his death, saw about three thousand monks of his order; but it is proper to take notice, that Colgan says all these monks were in the very Abbey of Bangor, nay, he gives four thousand to it at one and the same time. Bangor, says he, is a flourishing town, which has gained an immortal name by a monastery of the same

appellation, which is most renowned throughout all the world, wherein were four thousand monks under St. Congal the founder of the place. However, in another place, he says, that Bangor, which was formerly a good town, is now of no consideration; but it still sends representatives to parliament. To conclude, Camerarius was of opinion that Bangor was in the Isle of Hu, otherwise called Iona, being one of the Hebrides, which Colgan with good reason makes a jest of.

Concerning this monastery of Bangor, Hanmer, in his Chronicle of Ireland, pp. 53, 101: writes: Congellus, the same who founded the monastery at Bangor, in North Wales, in 530, founded also this monastery of (Banchor), or Bangor in Ulster, some years afterwards, where many learned men of Irish birth were trained; nay Britons, Saxons, and Scots also, who dispersed themselves far and near into foreign countries, and converted and confirmed thousands in the true faith. Which abbey of Bangor was afterwards destroyed by pirates, and nine hundred monks slain in one day, and so continued waste until the time of St. Malachy, Archbishop of Armagh.

St. Malachy succeeded Celsus in the archbishopric of Armagh, in the reign of King Stephen of England; his life is written at large by St. Bernard, abbot of Clairvaux, Capgrave and Colgan, an Irish abbot. He was born in Ireland, says St. Bernard: his parents, for wealth and power, were in great account in those days. He was brought up at Armagh under Imarius, the anchorite, where Celsus made him deacon and priest, at the age of twenty-five; from thence, with licence of Imarius and Celsus, he went to Malchus, bishop of Lismore in Munster, a man of Irish birth, who had been a monk sometime in the abbey of Winchester in England, and from thence advanced to the bishopric of Lismore. There was at that time a war between Cormac, King of Munster, and his brother, for the sovereignty. The brother prevailing, Cormac fled to the Bishop of Lismore, and in his distress took a monk's cell, and led a private life. Malachy was appointed his tutor, where Cormac continued, till a neighbouring king pitying his misery, gathered forces, and restored him to his kingdom. Immediately after, letters came for Malachy to repair to Armagh, not far from whence an uncle of his, a man of great command, lord of a country, rich and potent, who held in his hand all the wasted monastery of Bangor, dwelled. Malachy, upon his coming, restored these possessions, re-edified the monastery, and appointed one Malchus, brother to Christianus, abbot of Mellefont, governor of the place.

Campion, in his History of Ireland, p. 45, says, that Bangor had been stored with monks, that no hour of the day or night they ceased, but some company or other was in continual succession at divine service. Hence it was said of Bangor, Laus Perennis, or uninterrupted prayers in choir.

This house continued until the reformation a celebrated school for great men, and an asylum for kings and princes from the

busy stage of the world. By an inquisition, held 5 James I., the revenues were worth £3, now worth £60.

MOVILLE, OR MAIGBILLE ABBEY.

At Moville, or Maigevil, was an abbey founded in 550, by St. Finian, according to Ware; but Colgan says St. Fridian, Frigan, or Frigidian, who founded this house, which he calls Maigbille, in the territory of Dalfiatag, and that saint was head and institutor of one of the most ancient congregations of Regular Canons of St. Augustin, which is called St. Frigidian's congregation, the chief house whereof is that of St. Frigidian at Lucca in Italy, where that saint was bishop. It was he also who reformed the congregation of the Regular Canons of St. John of Lateran at Rome. This St. Frigidian was also called Finbarry, and Finnian, as Colgan observes, and therefore Ware was not in the wrong in calling him by that last name. This abbey produced many eminent saints and learned men until its suppression in 1542. This saint founded another abbey of Magbille in Londerry, of which we shall speak hereafter.

AT MACHAIRE-LYNN,

Some say St. Colman founded an abbey in the seventh century. It is likely that which Lanigan (iii. 147) says was apparently in the diocess of Dromore, at a place called Linn-Huachaitte. He died 31th March, 699 or 700. On the site of the Protestant church.

AT SAUL, SABHALL-PHADRUIG ABBEY.

At Saul, or Sabhall-Phadruig, or Granary of St. Patrick, was the famous abbey, built by St. Patrick, the apostle of Ireland, in the peninsula of Lecale, in 432. That saint coming from Leinster to Down in Ulster, or to a place very near it, called Sabhal, that is, the Granary, built the abbey church, These are the words of the author of the Tripartite Life of this saint. Dichu was the first believed him from his heart before any other, and being baptised offered to God and St. Patrick the field in which they then stood, for the village was his, where the saint of God took hold of and entreated the holy bishop, that the length of his church might not lie east and west; but north and south, because the south is the Lord's as well as the east. For Sabhal was in the place which the hero Dichu gave to St. Patrick, and he would have the house of God built as his Sabhal was, towards the sun, and this he obtained of the man of God. Then the holy prelate founded the aforesaid church in that place, and it stands across from north to south, answerable to the position of the aforesaid Sabhal, which place, from the name of the church, is to this day in the Scottish tongue called Sabhal Phadruig, that

is, Patrick's Granary. Ussher tells us, that St. Patrick returning from Rome, where he had been to give the Pope an account of his mission, resided almost continually in this abbey of Sabhal, where he had in his own stead appointed Dunnius abbot, from whom the town of Down afterwards took its name. He says that St. Patrick died in this house, which does not agree with other authors, who says he died elsewhere. Besides Ussher adds, that this abbey was only two miles from Down; but yet in the County of Armagh. If that were so, the County of Down would be much narrower than it has been hitherto reckoned. This abbey was granted to Gerald, Earl of Kildare, at the dissolution.

DROMORE ABBEY.

Dromore, now an episcopal see, derives its origin from an abbey, where St. Cormac was abbot in the sixth century, as Colgan observes. Cobbett foolishly says a Franciscan Priory was built here by St. Colman, a disciple of St. Nissey, Bishop of Connor, in 513.

NENDRUM ABBEY

Was founded by St. Cailen, or Coelan, its first abbot, in the fifth century, according to Allemande and Harris; but Lanigan shows (vol. i. p. 423) that the saint was abbot of Antrim, and not of that place, which was one of the largest of the Copeland Islands off the coast of Down, and that there was no monastery there till founded by Monks of St. Mary of York, and of St. Begland of Copeland, in Cumberland, in the twelfth century.

CAMBOS ABBEY.

Cambos, now Camus, according to Colgan, was an ancient abbey, founded by the great St. Comgall, or St. Congal, in the Barony of Coleraine, on the bank of the river Ban, which flows from the Lough of Enagh. Lanigan says it was subordinate to that of Bangor, (ii. p. 67) and that it was governed by St. Colman, (iii. p. 146.)

AT ACHADHCAOIL,

Near the Bay of Dundrum, an abbey, in which St. Killen was abbot in the sixth, and St. Senan in the seventh century.

AT BRETAIN,

Near the town of Down, an abbey, in which St. Loarne was abbot in 540; is now a nobleman's seat.

AT CASTLE BUY,

Near the Lough of Stranford, a commandery, built in 1200, by Hugh de Lacy; now in ruins. The Echlin family possess the property.

AT CUMBER,

On the Lough of Strangford, an abbey, founded, about 1201, by the O'Neils of Clanderboy. By an inquisition held, 1 James I., John O'Mulligan was abbot; the revenues made then £23 19s 4d, now worth £479 6s 8d.

AT DOWNPATRICK,

A town on the Lough of Strangford, an abbey, founded by St. Patrick, in which he was interred in 493.

Also a Priory of Regular Canons, founded in 1138, by Malachy O'Morgair: granted to Gerald, Earl of Kildare.

AT DRUMBOE,

An abbey, founded by St. Patrick, in which St. Mochumma was abbot in the seventh century; now the Protestant place of worship.

AT EYNES,

A priory, founded in 1411, by Thomas Chelene; it became the dwelling of Charles Ecklin, Esq.

AT GLANGRAGH. OR VALE OF CHARITY,

An abbey, founded in 1200, by whom is not said.

GRAY ABBEY,

On the Lough of Strangford, founded in 1192, by Africa, daughter of Godfrey, King of Man, and wife of Sir John de Courcey. By an inquisition held in the first year of James I., the revenues made £2, now worth £40; granted to Gerald, Earl of Kildare; now the Protestant place of worship.

AT KILCLIFF.

On the Lough of Strangford, an abbey, in which St. Eugene and St. Neill were abbots; now the Protestant place of worship.

AT KILMBAIN,

An abbey built by St. Fergus, Bishop of Down, about 583. St. Neman lived here too.

AT NEWTOWN,

A monastery, founded in 1244, by Walter de Burgo, Earl of Ulster; surrendered 32 Henry VIII.; revenues worth £13 3s, now worth £263.

AT SLIEVE DONARD,

A high mountain, a monastery, founded by St. Domongart, a disciple of St, Patrick.

KILROHAN, OR TOBAR RONAIN ABBEY.

This famous monastery lay in the place under its name, near Keadue, in the barony of Boyle, County Roscommon, (under which county this notice should have been inserted) Province of Connaught, about nine miles from Carrick-on-Shannon. The ancient church is in ruins; the burial place is still much used. In it are interred the remains of Carolan, the last, and one of the most celebrated of the Irish Bards, who died at Alderford, the seat of the M'Dermott Roes, in 1738. Near this is the celebrated Well of Cromlech. The following particulars of this remarkable spot are given from a very curious Irish MS., which belonged to the late Edward O'Rielly, Esq.:

KILRONAN,

"The origin of this church is much veiled in obscurity. The period of its foundation, its founder, or the person from whom it is called, are equally uncertain. There were different saints of the name of Ronan in Ireland, in the early ages of the church. The first abbot of Drumshallon was a St. Ronan, who was the intimate friend of St. Fechin of Fore, Co. Westmeath, and died in the great plague, 18th November, 665, (Col. Act. Sanct. p. 151.) At an earlier period there was a St. Ronan, the brother of St. Cairnech, and grandson of Liam, the first chief of the Scottish or Irish settlers in North Britain. St. Cairnech, St. Ronan's brother, died about the year 530; but the time of St. Ronan's death is unknown. Another St. Ronan, an Irishman, is mentioned by Venerable Bede, (Lib. 3, c. 25,) as a person who powerfully opposed St. Finan of Lindisfarne, in the paschal controversy, which so much agitated the church in these islands in the middle of the seventh century. Colgan says (Act. ss p. 45) that this Ronan had preached in France, and was revered in Britany. There was another Ronan called of Lismore, who is said to have died in 763, and is stated, by Ware and Harris, to

have been bishop of Lismore. He is the last that appears on the list of the bishops of that see, from its foundation, about the year 636, to the period of Ronan's death, for, from that time to the time of Cormac M'Cullinan, bishop of Lismore, who died in the beginning of the tenth century, the catalogue of the bishops of that see is lost, although there cannot be a doubt that the succession was kept up. That Kilmore, at its first establishment, was a monastery there can be little doubt, and it might appear probable, that St. Ronan, the son of Berach, the first abbot of Drumshallon, and the first of St. Fechin, was its founder. Fechin was a native of Connaught, and though he made Fore, in Westmeath, his chief religious establishment, he made others in his province, and his friend Ronan, following his example, might have founded the church still bearing his name; there is however an objection to this supposition, for I find in a very ancient catalogue of Irish saints, the pedigree of several saints named Ronan. The first of these is Ronan of Kilronan, of the race of Owen, son of Neale, of the nine hostages, whose festival is kept on 15th July. The next is Ronan, the son of Berach, of the line of Laoghaire, son of Niall, this was the friend of St. Fechin, and his festival is marked on 11th January. Next is Ronan of the tribe of Fiacha, son of Niall; this saint was otherwise called Lasuir, whose festival is kept on 29th May. Another saint of this name was Ronan Fionn (the fair) of Lam Ronain Finn in Ibheagh, was of the progeny of Colla da Chrioch, and his feast is celebrated on 22d May. The next, and last, I find in the list is Ronan the Bishop, i. e. Bishop of Rath Ronain, of Hy Kelly of Cualan, a district comprehended in the present County Wicklow; he was descended from the royal family of Leinster, and his anniversary is observed on 21st May. The patron day of Kilronan is not however observed on any of the dates, but is kept on the 8th of September, by which it would appear that the church was dedicated to the Blessed Virgin.

"At a small distance westward of the church, close by the edge of the lake, among some venerable trees, is Tobar Ronain, or Well of St. Ronan, which in all ages has been visited with great devotion by religious persons from various parts; at present it is not so much frequented as formerly; but even now, a day seldom passes in which some individuals may not be seen there at their devotions. Near the well, and only separated from it by a road, is Leac Ronain, (or Ronan's flag,) a small stone, or table, or altar, supported by four upright flags. Pitched on end under this incumbent flag, and between the supporting flags, persons afflicted by pains in the back creep, saying at the same time certain prayers, in the hope of obtaining relief from Almighty God through the intercession of St. Ronan.

"On the top of the flag, or altar, are placed a number (certainly not less than fifty) of round stones of various sizes, each of which the afflicted person who expects relief must turn and devoutly kiss, reciting some prayers, after which the duty terminates.

"It is probable that this small flag was originally established as an altar, on which mass was celebrated for the pilgrims and other persons, who for religious purposes were in the habit of visiting the Well of St. Ronan."

COUNTY OF ANTRIM.

ANTRIM ABBEY.

Was founded by, or belonged to, St. Coelan, who is placed as bishop of Down by Ussher in the sixth century, of which Lanigan has his doubts (vol. i. p. 422.) He may have lived till 540 (ibid. 423.)

KELLS, OR DISERT PRIORY.

At Kells, which some also call Disert Kellach, was the priory of the B. V. Mary, built, says Allemande, before the coming of the English into Ireland, by one O'Brian Carrog, an Irish nobleman; but according to others by Kellach, an anchorite, about 828; Cobbett has it 1200, and that it was surrendered in 1542 to the commissioners of Henry VIII.

KILBOEDAIN, OR KILL-OJCOBA ABBEY.

At Kilboedain was an abbey, founded by St. Boedan, who lived in the sixth century. Such as wish to know more of it, may read that saint's life in Colgan's Lives of Irish Saints; for Ware says nothing of this house.

ACHAD-DUGTHAIGH MONASTERY.

Was an ancient house of Regular Canons, founded by St. Guarius, or Goar, in the seventh century, near the river Bann.

AT BALLYCASTLE,

An abbey, when founded is not known, but it seems, from an inscription on a chapel that had been built in the year 1612, by Randal Mac Donnell, Earl of Antrim, that the abbey stood until the reformation.

AT BONAMARGY,

A monastery, founded during the fifteenth century by Mac Donnell; granted to his apostate descendants.

OLUAIN.

An abbey, built in the early ages by St. Olear; now the Protestant place of worship.

AT KILITRAGH,

A church built by St. Patrick; now the Protestant place of worship.

AT LHANNAVACH,

The Church of the Dwarf, founded by St. Patrick; now the Protestant place of worship.

AT RATHMOANE,

A church, founded by St. Patrick, for his disciple St. Ereclasius; now the Protestant place of worship.

AT TULACH,

A church, built by St. Patrick, for St. Nehemias, in the diocess of Connor; now the Protestant place of worship.

MUCKAMORE ABBEY,

At Muckamore was an abbey, founded in 550, by St. Colman-Ells, says Ware, whereas Ussher says it was at Logha, on the river of the same name; but Allemande thinks them the same, for Muckamore is a small town on the Logha, between Dromore and Belfast. Ussher says, that this abbey was founded in 550, and not in 580, which is the date of the foundation of the abbey of Linal; and it is likely he is in the right; for St. Colman-Ells, being bishop of Dromore, would sooner build the abbey of Muckamore, or Logha, which is near that of Linal, in the King's County, where he did not go, till he quitted the bishopric of Dromore, and his abbey of Muckamore. Granted, in 1639, to the Longford family.

KIL-LAMRAIDE ABBEY.

At Teg-dagoba, otherwise called Kil-lamraide, on the bank of the river Ban, was founded by St. Gobban. It contained a thousand monks, as Colgan informs us.

RACHLIN, OR RAGLIN ABBEY.

In Raghin, Rachlin, an island on the northern coast of the county, St. Lugadius, according to Allemande, Lugare, or Laithir, according to Harris; but Lanigan, (ii. p. 135) shows both have been mistaken, as the church, and we suppose monastery, of Rachlin, were founded by Segenurs, abbot of Hy, in 635. Allemande says the abbey was more ancient than the parish church of the same island, for that was not built till about fifty

years after, by Sigenius, who had been abbot of the isle of Hu. It is stated that this house stood in 1558, when the Earl of Essex, Lord Deputy, got possession of the island.

LANN ABBEY.

Was very ancient, and distinct from another of the same name in the County of Meath, if we believe Colgan, who does not tell who was the founder of this Lann, in the County of Antrim.

AT DERKAN, CALLED RATAMUIGHE, OR AIRTHIR-MUIGHE,

In that part of Antrim called Dalriede, not far from Dunluce, whither St. Patrick journied about 443, (see Lanigan, i. p. 341,) where he, it is said, founded a monastery.

COUNTY LONDONDERRY.

LONDONDERRY ABBEY.

At Londonderry, the capital of the county, an Episcopal See, was an abbey founded in 445, by St. Columb, says Ware; but Ussher asserts it to have been an hundred years later, that is, in 546, and Lanigan, (ii. p. 118) following that date, considers him in the right, for St. Columb, or Collumba, or Collumkille, was not living in the fifth century, or at least was not in a condition then to build an abbey. Besides, as Ware says, the saint built the abbey of Dermagh, or Durrog, in the King's County, in 550,; how could he have built that of Londonderry an hundred years before. It is also certain, that this Saint was born in the beginning of the Sixth century, but built the abbeys of Dermagh and Londonderry about the middle of the same, and died in the Abbey of Iona, or Hu, among the Islands Hebrides, in 597, (see Lan. II., p. 245,) so that we must credit Ussher's date, for Ware could not pretend that the Abbey of Derry was built by another St. Columb; becanse all authors agree that the great St. Columb, surnamed Columbkill, or builder of churches, was the founder; for which reason also Londonderry was formerly called Derry Columbkill. The monastery (says Lanigan, ibid,) was erected on a pleasant eminence, covered with Oaks, called Doire-Calgaich, near Loughfole, to the west, and whence is derived the name of the town or city of Derry, now Londonderry. Nor could Ware have any reason to say that St. Columban might be the founder of this house, because he lived in the seventh century. Colgan is so positive that this abbey was built by the great St. Columb, that he says the abbots of Derry, who were also bishops, were general abbots of the whole congregation or order of St. Columb throughout Ireland. He also examines of what order this abbey was. Ware, in his Book De Scriptoribus Hiberniæ, and in his Monastercologia, says it was of Regular Canons of St. Augustine, and most concur in his opinion; but the Benedictines affirm it

was of their order, because St. Columb's rule agreed with theirs; but this opinion is more difficult to be maintained than Ware's; for Ussher rightly asserts that St. Columb was of the order of the Regular Canons, and not of that of St. Benedict. Be that as it may, Derry signifies an Oak, and that place was first called Doire, signifying a wood of oaks, for the Irish woods chiefly consist of oaks, and most abbeys being in woods, many of those houses have had the name of Doire given them. In the province of Leinster were Doire-Phadraic, Doire-Moc, Doire-Arda, and Dormagh. In Munster, Doire-dancum, Doire-durcum, Doire-Ednagh, Doire-luscain, and Doire-more. In Connaught, Doire-melle, and Doire-miclatra; and in Ulster, Doire Brusca, Doire-cochain, Doire-chonla, Doire-dachonna, Doire-maclain, Doire-nuis, Doire-chalguich, and Doire, or Derry, in short, now called Londonderry.

CRAG ABBEY.

At Crag, near Derry, was an abbey, as Colgan informs us, where St Colman was abbot, and that prelate was called Abbas Cragensis. Ware says nothing of this house.

FATHENE ABBEY.

At Fathene, (a small town, eight miles from Londonderry, to the westward, in the isle of Owen, near the banks of Lough Sweely,) was an abbey, founded in the seventh century, by St. Murus, says Colgan. The Irish often call peninsulas islands, for Owen is no other than a peninsula, and yet they call it Inis-Owen, that is, the Isle of Owen, which has deceived several geographers, who have made it an island instead of a peninsula, There is also the peniusula of Magee, in the County of Antrim. called the island of Magee.

BOTCHONAIS

Was, according to Colgan, an ancient house of Regular Canons in the diocess of Londonderry, founded by St. Congal, the father of so many monks above spoken of.

DUNGEWIN, OR DUNGIVEN,

Was a priory, founded in 1100, by Prince O'Cahan. Cobbett says it stood in the fourteenth, and without doubt in the sixteenth century.

MACBIL ABBEY.

At Macbil, in the Isle of Eogian, was an abbey of Regular Canons, founded in the sixth century, by St. Frigidian, who had

founded another of the same name in the County of Down, (to which we refer.) Colgan alone takes notice of this, which is now only a parish.

AT ARRAGELL,

In the barony of Coleraine. A monastery, founded by St. Columb, to which the Protestant place of worship has succeeded.

AT COLERAINE,

A priory of Regular Canons, founded, it is thought, by St. Carbreus, a disciple of St. Finian of Clonard.

AT DEZERTOGHILL,

An abbey, built by St. Columb, is now converted into a Protestant place of worship.

AT DONAGHMORE.

A church, built in the time of St. Patrick, is now converted into the Protestant place of worship.

AT MAGILLAGAN,

Near Loughfoyle, a monastery, founded by St. Columb.

BT MOYCOSQUIN,

Near Coleraine, an abbey, founded in 1172; it stood until the fifteenth century.

COUNTY OF DONEGAL, TYRCONNELL.

ST. PATRICK'S PURGATORY PRIORY, LOUGHDEARG.

In the Island of St. Dabeoce, or Davoge, which is in Lough Dirg, or Derg, was the famous priory of St. Patrick's Purgatory, which Ware places in the County of Fermanagh, contrary to most historians and geographers, who place it in the County of Donegal; but the difference is not much, for it is on the borders of both counties. Ware assigns the foundation of this house to St. Dabeoce in the fifth century. On the other hand, Ussher says it was St. Patrick who founded it in the same century. Others say the first prior of this house, whose name was Patrick, lived about 850, and that he contrived this expedient to make his priory famous; be this as it will, this is most certain, that the great St. Patrick had nothing to do with that purgatory. Upon

a full hearing of the matter, Pope Alexander VI., in 1497, ordered the cave of this purgatory to be destroyed; which was done by the guardian of the Franciscans, attended by the religious men of his convent of Donegal, on the day they observed the festival of St. Patrick, pursuant to the commission that guardian had received from the pope himself.

INISCOEL, OR INIS-KEEL ABBEY.

In Iniscoel, otherwise called Bugellaigh, (being an island on the coast of the County Tyrconnell, or Donegal, and in the diocess of Raphoe,) was an abbey founded by St. Conal, as Colgan informs us.

CONGBAIL ABBEY.

Colgan tells us, that St. Fiacre, disciple to St. Finian, was abbot of this place in the sixth century.

AT BOTCHONAIS,

In Inis-eoguin, a monastery, in which St. Coemgall was abbot in the eighth, and St. Maclisa (whose writings are still extant) in the eleventh century.

AT CLONLEIGH,

On the river Foyle, a church, built by St. Columb, where his disciple, St. Lugad, is honored; St Carnech was abbot and bishop here about 530. It is now the Protestant place of worship in the diocess of Derry.

AT CLONMANY,

Near the sea, a monastery, built by St. Columb; now the church.

AT CONWALL,

Near the river Sevilly, an abbey, founded about 587; now a church of worship, in the diocess of Raphoe.

AT CNODAIN,

On the river Erne, a monastery, in which St. Conac was abbot.

AT DOMNACHGLINNE TOCHUIR,

In Inisoen, a church, founded by St. Patrick, in which he

appointed Maccarthen, brother to the saint of Clogher, bishop. There are still preserved the saint's penitential bed, and other sacred relics; a great resort of pilgrims on St. Patrick's day 17th March.

AT DRUMHOME,

On the Bay of Donegal, a monastery, in which St. Ernan lived in 644; continued to the general dissolution; now the Protestant place of worship.

AT FAHAN,

Six miles north-west of Derry, on Loughswilly, a noble monastery, founded by St. Columba. This grand edifice was held in the greatest veneration, from the reverence paid to the parish saint, from many monuments of antiquity preserved there, and from its being the interment place of many illustrious saints. The only relics still remaining are some fragments of the acts of St. Columba, written in Irish verse by St. Muran; a large chronicle, and the crosier of St. Muran, richly ornamented with jewels, which is preserved by the O'Neils.

AT GARTON,

Two miles west of Kilmacrenan, a monastery, founded by St. Columba; now the Protestant place of worship.

AN INES SAMER.

Some religious house, in which Flagherty, King of Tyrconnell, died in retirement in 1197, after having laid off his crown and worldly cares.

AT KILBARRON,

On the Bay of Donegal, a church, founded by St. Columba; now the Protestant church.

AT KILCARTAICH,

A church, in which St. Crathach was bishop about 540; it is supposed to be Killcarr, which is now a Protestant house in the diocess of Raphoe.

AT MOVILLE,

On Loughfoyle, a monastery, founded by St. Patrick; now the Protestant place of worship.

AT RAPHOE,

A monastery, founded by St. Columba.

AT SEINGLEAN,

In the diocess of Raphoe, a monastery, founded by St. Columba.

AT TAUGHBOYNE,

A monastery, founded by St. Baithen, disciple and kinsman of St. Columba, in 584.

AT TORRE ISLAND,

A monastery, founded before 650, in which St. Ernan was abbot.

AT TULLY,

Near Loughswilly, an abbey, founded by St. Columba.

KILMACNENAIN,

Was an ancient house of Regular Canons, in the diocess of Raphoe; but we are not told when, or by whom, it was founded. It is likely this is confounded with Kilmacrenan, on the river Gannon, first endowed by St. Columba, and afterwards a Franciscan Friary, built by O'Donnell; but now on the site of the Protestant church.

COUNTY FERMANAGH.

DEVINISH ABBEY.

We shall here re-copy the following brief sketch from our Registry of 1837, before we follow Allemande :

The three parishes of Devinish, Gourda, and the Moy, formed originally but the one parish of Innismacsaint. Devinish is so named from an island in said parish, in Lough Erne, near Enniskillen, in which are the remains of a celebrated monastery, and the most perfect Round Tower in Ireland. Part of the stone was falling off; but has been lately repaired at an expense of about £70, chiefly collected in Enniskillen and its vicinity. In the same parish, and on the same lake, are the remains of another monastery, and an immense cross, in the island of Innismacsaint, from which the ancient name of the parish is taken. Clinis, has its name from an island in Lough Erne, where are the remains of a monastery. In a small parish named Rossory, annexed to Enniskillen are the remains of the ancient abbey of Lisgoole.—

Enniskillen was a monastery, from which the successor of the renowned Archbishop, Oliver Plunket in the primacy was taken.

In Devinish, or Dam-Inis, the Island of the Oxe, which is in Lough Erne, was an abbey founded by St. Laserian, otherwise called St. Molaise, one of the twelve apostles of Ireland, in 560, says Ware; wherein Ussher does not agree with him, for he affirms that the said saint flourished in the abbey of Dam-Inis, in 640, that is, twenty years sooner. However, that author differs in his account of this saint, when he says, in his Chronological Index, that after having lived in his abbey he died in 570. Notwithstanding this, he farther adds, that in 630 the famous assembly was held in this same saint's abbey at Leighlin, in Munster, where he disputed with St. Munnu about the time for keeping Easter, and then places his death in 639; according to which, those holy men must have been two different saints. However, the Irish authors assert, that the abbot of Dam-Inis and the abbot of Leighlin was the same saint, called St. Laserian, or Lasrean, and in Irish St. Molaise. If that be so, says Allemande, the saint must have lived 160 years, which is not without a precedent in Ireland. However that be, it is somewhat uncommon in Ussher to make this saint die twice.

ANOTHER ABBEY IN THE ISLAND OF DEVINISH,

Founded by St. Ninnidius, in 1130, according to Ussher, for Ware does not mention it, unless it be a house of Colideans, which was in the island. These Colideans were secular priests, who led a retired life in community like the monks, and much after the same manner as priests now live in the seminaries the bishops have erected in France. Ussher varies again, for in another part of his Chronological Index he says: that St. Kiaran, who lived in the fourth and fifth centuries, was disciple to St. Ninnidius, in one of the islands of Lough Erne, and yet he states he did not found his abbey in that Island till 1130, that is, almost seven hundred years after; but this is not the only anachronism Ussher has been guilty of.

CLUAIN-INIS, OR CLUNISH ABBEY.

In Cluan-Inis, which is another island in the same lough, or lake, was an abbey founded in the sixth century, by St. Sinelle, who flourished there in 543, according to Ussher, who adds, that in 570, St. Munnu, otherwise called St. Fintan, was a monk in this abbey, which was not known to Ware. This St. Sinelle was one of the twelve apostles of Ireland. Now a Protestant church.

AT INNIS-MAC-SAINT,

An island in Lough Erne, an abbey, founded in 523, by St. Nenn, remained as a parish church till the time of Queen Anne.

AT ROSS ORRY,

On Lough Erne, was a nunnery founded about the year 480, by St. Franchea; now a protestant place of worship, in the diocess of Clogher.

AT LISCOOL,

An abbey, founded very early. Granted to Sir John Davis, knight.

AT GOLA,

Near Lough Farn, was a monastery, founded by M'Manus, Lord of the place; granted to Sir John Davis, Knight.

AT DEROUGH.

A collegiate church, vested in the crown on the general suppression.

COUNTY TYRONE.

DRUIM-THOM, OR DRUM-RAW ABBEY.

We find no house of regular canons in this county, except the abbey of Druim Thom, so called by Allemande; but more correctly in Drum-Raw parish, which is on the borders of it, and of that of Tyrconnel, in the diocess of Raphoe. St. Ermon was the founder, and first abbot thereof, in the seventh century. St. Adamnan calls this place, which is now only a parish, Dorsum Tuamæ, for Druim signifies the back.

CLOGHER ABBEY.

Clogher, three miles from Lurgan, which is now a bishoprick, was at first an abbey, founded by St. Macarty, who was also the first abbot and bishop thereof, as Colgan observes. The convent took its name, Clogher, from the golden stone, still kept in the monastery, which was on the site of the present protestant church. Cobbett has it, that a priory of Regular Canons was presided over by St. Patrick, who resigned it to St. Kertern, who founded the celebrated abbey here. King James granted this abbey and revenues to George Montgomery, bishop of Clogher.

AT ARDBOE.

Was a noble and celebrated monastery, built by St. Colman.

DONAGHMORE,

Three miles west of Dungannon. An abbey built by St. Patrick, in which St. Columba was honoured; it stood until the thirteenth century, and of course, until the general dissolution.

OMAGH.

An abbey founded in the early ages, and in the fifteenth century a Franciscan Friary; granted with the friary of Corock.

COUNTY ARMAGH.

ARMAGH ABBEY,

About 65 miles from Dublin, and 31 from Belfast, at Armagh, the Metropolitan See of all Ireland, was an abbey under the invocation of St. Peter and St. Paul, founded (says Allemande) in the fifth century, by St. Patrick. Several archbishops of this place, bestowed considerable gifts on it. This noble building was plundered and partly destroyed by the Danes and Norwegians, under the tyrant Turgesius; but repaired by Imar O'Hœdegan, in the 12th century, and was the most distinguished of the religious establishments which existed here, having materially contributed to the early importance of the place. This institution received numerous grants of endowments from native kings, the last of whom, Roderick O'Connor, made a grant to its professors in 1169; insomuch, that its landed possessions became very extensive, as appears from an inquisition taken on its suppression.

Attached to it was a school or college, which long continued one of the most celebrated seminaries in Europe, and from which many learned men, not only of the Irish nation, but from all parts of christendom, were despatched to diffuse knowledge throughout Europe. It is said that 7000 students were congregated in it, in the pursuit of learning, at one period; and the annals of Ulster relate, that, at a synod held by Gelasius at Claonadh, in 1162, it was decreed that no person should lecture publicly on theology, except such as had studied at Armagh.

CLUAIN-FINCHOL, OR CLUAIN FIACUL ABBEY,

Six miles from Armagh, was founded, according to Colgan, by St. Lugadius, the first abbot, in 580.

KILMORE ABBEY,

Or Lismore, was where St. Mocte settled in the sixth century before he founded the abbey of Louth. Some historians say that he there instituted a particular rule, and that the place was in Co. Monaghan. This is on the borders of the two counties, and is now only a Parish.

COUNTY MONAGHAN.

CLONES ABBEY.

At Clones, or Cluain-Eois, or Clonish, 10 miles from Monaghan and 62 from Dublin, was the abbey of St. Peter and St. Paul, founded by the bishop of St. Tigernac, in some place in Fermanagh, as being on the edge of the two counties. Colgan places it in Co. Leitrim, because the counties of Monaghan, Fermanagh and Leitrim seem to meet at Clones. Colgan says St. Froegius was patron and founder of the abbey of Clones, Co. Leitrim, in the sixth century; but he might be only the repairer thereof. This Clones is distinct from another of the same name in Co. Meath, which is otherwise called Cluain-mac-nois.

MONAGHAN ABBEY,

Twelve miles from Armagh and 60 from Dublin. Allemande says he knows not that which Colgan calls Monasterium, and where he says St. Cuana (there were several,) was abbot, was not Monaghan, the capital of this county, where there are some remains of a monastery. What makes against it is, this author adds, that the said abbey was in Comitatu Lugmagiensi, or County of Louth; but in regard that the County of Louth formerly contained that of Monaghan, which was in ancient times called the kingdom of Ergal. Allemande thinks that Colgan's Monasterium was this Monaghan, and that the town took its name from the monastery and the monks residing in it.

MACKNAY,

Near Lough or Lake of the same name, was formerly an abbey founded by St. Moedlodius.

CLUAIN-EOARIS,

Was, according to Colgan, an ancient house of Regular Canons, founded by St. Dichull, who had erected many others. This was in the ancient kingdom of Ergal, of which the county Monaghan was part, as was also of Louth.

COUNTY CAVAN.

AT DRUMLANE,

Or Drumlaghan, was the priory of the Blessed Virgin Mary founded about the end of the sixth century, by St. Edan, otherwise Maidoc, was afterwards archbishop, or bishop of Ferns. Colgan says this abbey was very considerable, that there were

in it several fine tombs of the most noted persons in the country, and that it was reduced to a parish in 1025, as the annals of Donegal affirm. It is in the diocess of Kilmore, and on the borders of the two Brefinies, which they formerly called the counties of Fermanagh and Cavan. Some authors call this place Drumlethan.

Here, (says Allemande,) I ought to conclude the account of all the ancient and modern houses that belonged to the Regular Canons in Ireland; by the modern, I mean those that were suppressed by Henry VIII. in the sixteenth century; and by the ancient, I mean the abbeys, priories, and monasteries that did not survive the eighth century; but were before converted into parishes, or other secular benefices, or were suppressed either through the calamities that attend war, or other means. However, considering that Colgan, (in the vast design he had conceived of writing the Lives of the Irish Saints, whereof only two volumes have been published,) has asserted that there was a far greater number of houses of Regular Canons in Ireland, which he has been at much trouble to fix; and because those houses having afterwards changed their name or situation; there scarcely remains any proof in historians, either of the place where they stood, or what became of them; I shall, therefore, rest satisfied with only reciting them here in alphabetical order, and with relation to the provinces in which historians say, they were, though they have not noted the place they stood in; and then I shall give the names of the other houses, though I have not been able to learn in what provinces they were, I will add to both the names of their founders, to the end that this circumstance may be some help to the better knowledge of them.

RELIGIOUS HOUSES OF REGULAR CANONS, THE SITUATION, OF WHICH IS NOT KNOWN, ACCORDING TO ALLEMANDE.

IN THE PROVINCE OF LEINSTER.

ACHAD-ARGLASS, St. Fintin founder.

ACHAD-FINGLASS, Founded by the same.

AIRDNE-CAEMAIN. St. Coeman.

CLUAIN-CHAOIN, St. Finan.

CLUAIN-IMURCHIN, St. Brocan.

CLUAIN-REIGEAGH, St. Ferrolus or Ermin, who had given this name to Lough Erne. This house was either in East or West Meath.

DERGE, OR DERGNE, St. Mogorock.

DOMNAGH-SEIGMUIL, St. Secundin. This abbey was in either of the two counties of Meath.

DOMNAGH-ARDA, St. Silvester and St. Sidonius; Italian Regular Canons, who came into Ireland with St. Palladius.

DRUIMCHEO. It is likely that this house was not the same with that of Druim-chain, the abbey of St. Abban, which was

in Co. Wicklow, for there are some proofs that this was in the Co. Longford.

FINGLASS, St. Flamius. It is likely that this abbey was between Dublin and Drogheda, because the territory is still called Finglass.

FIODNAGH. St. Callan. Allemande says he would willingly place this house in Co. Longford.

FIONMAGH, In regione Fothardorum, either in the Co. Wexford, or in a part of Tipperary, there being two territories in those counties, which bore that name.

FORGNUIDHE St Muris. I am not sure, says Allemande, in which of the two counties of Meath it was.

CLAISMORE, On the borders of the Province of Leinster, and of the Co. of Meath, not far from the Abbey of Sourd, before spoken of.

GLINN, St. Connock, or Mochonock.

KELFINTE, OR KILMORE, St. Palladius, who brought relics of the apostles to it.

KIL-AUXILL, Near the river Liffey, St. Auxil, bishop thereof.

KID-CHUILIN, St. Lochlin.

KIL-FORTCHERNE, ALIAS ROSCURENSE MONASTERIUM, St. Forchern; this house was in one of the Counties of Meath.

KILSKIRE, A famous abbey. The Irish historians say, that St. Conal, or Conald, who lived in the ninth century, was abbot and bishop thereof; but it is likely this house was in Co. East-Meath.

PECAIN, St. Furseus.

LANCHOIL. St. Fintan.

LANN, OR LINN, where St. Colman was abbot, considered the same with that of Linal; but Lann was the name of a dæmon that was in the place, and whom St. Colman expelled.

MORTGALL, St. Brogain.

MONTGARRET, St. Nessan.

ROSDELE, Co. of Meath, St. Patrick the elder was abbot and bishop.

ROSS-TUIRK, St. Brocan.

SRUTHAIR, St. Mogenock.

TEGNA-ROMANAGH, OR HOUSE OF THE ROMANS, St. Augustin and St. Benedict, Italian Regular Canons, who came with St. Palladius into Ireland.

TEG-SCOTHIN, St. Scothin.

TEG-MOLING, St. Moling.

TREFFODIUM, St. Cuama.

TULEN, Co. Meath, the same saint.

PROVINCE OF MUNSTER.

ACHAD-AIRAD, St. Lochin.

ACHAD-GARBAIN, Now Dungarvan, on the coast of Munster St. Garban founded in the seventh century.

CLUAIN-CHLADEAGH, St. Maidoc.

CONDATUM MONASTERIUM St. Wasnulph.

CROEBAGH, St. Trian.

CAIL-COLLUINGE, St. Abban.

THREE ABBEYS OF DUMNAGH-MORE. One founded by St. Fingene, another by St. Finchade, and the third by St. Larannan.

DORE-CHUISCRIGH, The founder not known.

DORE-DUNCNA, St. Colman, who died with thirst in the fifth century.

DUBLESKE, St. Fintan.

INISDAMLE, On the borders of Munster and Leinster, where Finbarry was abbot.

KILCRUINTHIR, ALIAS KILCUILDEM. St. Abban.

KILMEBIAN, St. Fergus.

KILMORE ARATDHFIRE-

LETTER OBHRAIM, St. Odran.

MOINMORE, St. Moctean, who lived in the seventh century, abbot of Clonard, called by historians Fons Religionis et sapientiæ Hibernorum, the source of the religion and wisdom of the Irish.

ROSS-KOERAGH, St. Fintan.

TUAIM-GRENE, St. Manchen in the third century.

TUAIM-MUSCRAIGE, In Muskery, St. Domangen

PROVINCE OF CONNAUGHT.

ARCADNE, An abbey and bishopric, St. Reoade.

CROEG-GRELLIAN, St. Grellan. In Latin called Crovense Monasterium.

CRUIM-LINN, St. Midhabar.

RAMELFIGE, St. Mocallan. Colgan labours to prove that this saint was an Irishman. Allemande says he was an English monk.

PROVINCE OF ULSTER.

CUIL RATHENE, St. Armideus.

DELENNA, St. Dagæus.

DRUIN-INEFACLUIN St. Lugadius, and St. Cormac.

LINDUAGHIL, St. Sedulis.

RATHMUIGE, St. Adamnan.

TEG-TALAIN St. Kilian.

Here follow the Abbeys whose situations were unknown to the Irish historians

ARDCUILIN. St. Beoan founder.

ARDCHOIN, St. Finchan.
BASLEAC, St Cormac.
CLUAIN-BUADAIN, St. Blatmac. Cluain, according to Colgan signifies a place of retirement, or a desert.
CLUAIN-EICH. St. Canrnaw.
CLUAIN-UNSEAN, St. Maltulius
CLUINET. At. Fursues.
DESER-ENGUSS, An abbey and bishopric. At. Engus, surnamed Eneas,
DRUIM DRESSA. Allemande in vain sought for the founder.
DRIUM-KING. St. Fintan.
DRUIM-EASCLUIN St. Cormoc.
DRUIM-DERDALOG, St. Finian.
DORE-BRGCHAISE, St. Mochonan.
ERDEME. St. Failbeus.
FORTDRUIM, St. Lugadius.
GLASENAOIDHEAN St. Mobyns, alias Boeties, or Mobyteus. This house was also called the abbey of St. Boetius.
GLEN ACHAD, St. Sincel.
INIS-MUGE SAMB, St. Nannætheus, or Nenidius, was abbot and bishop there.
IMLEACH-BEAIN, Where St. Cormac, or Kellac, was abbot.
KILDELGE, St. Cuanan.
KIL-CASPUIC-SANTAIN, St. Mogoroc.
KILLAIN, St. Sedua, or Sidonius; another saint of that name who was abbot at Druim-mac-Ubla.
KIL-FOELIN, St. Foilan.
KL-ITHE, St. Comac, or Kellac
KINLOGHA, One St. Sedulius, for there were several of that name.
LEAMMAGH, OR LEMMAGH. St. Fechin. Allemande questions whether this be not the same with the abbey of Immagh, on the coast of the Co. Galway, above spoken of.
LILCHAL, St. Cuan.
LUSCANUM MONASTERIUM, St. Colgan, who lived in the seventh century.
LEITHMANCHIN, St. Manchain.
LUGMAGH, abbev and bishopric, St. Mcctcus.
RATH-ARADH, St. Mugania.
ROSS PRIORY, St Cormac, or Kellac.
TOMNA-CHA-BUADA. Allemande knows not who was the founder.
TEAGH-MUNRA, where there were 150 monks, all saints, Likely the founder was St. Munnu.
TEG-BAITHIM. St, Raithen.
TREOT, St. Cormac.

If we were to observe the order of time when the several regular orders were instituted, we ought to speak next of that of St, Benedict; but since it is not proper to lop off from the great

order of Regular Canons of St. Augustin, the several congregations that have a dependance on it, they are only limbs of that body; as also because observing the same method, we will place the Cistercian Order immediately after that of St. Benedict, of which it is but a branch. We shall now add all the several orders and congregations whose religious men are concerned as Regular Canons of St. Augustin.

But that nothing may be omitted concerning the houses of the Regular Canons, we must notice one thing remarkable: several abbeys or priories of this order, were formerly sanctuaries for those who fled to them, (as the churches in Italy are still,) for the greatest malefactors who take shelter in them; for in France all those privileges are not allowed.

The following are the houses of Regular Canons, which enjoyed that immunity in Ireland, for some other orders had also their sanctuaries, as shall be shewn hereafter.

LOGHROE, or Lutre abbey of St. Ruadan in Co. Tipperary, Province of Munster.

FORTE abbey of St. Fechin, in Co. W. Meath, Leinster.

FERNS ABBEY of St. Madoc, now a bishoprick, in Wexford of Leinster.

KILMACDUAGH, OR KILMACULLE, ABBEY of St. Colman, in Galway, province of Connaught.

CLUAIN-ENAGH ABBEY of St. Fintin, in East Meath, province of Leinster.

CLONARD ABBEY of St. Finian, in Meath, Leinster.

SAIGERKEIRAN, OR SURK ABBEY of St. Kieran, King's County, Leinster.

INNISCATTE ABBEY of St. Senan in Limerick, Munster.

FATHENE ABBEY of St Murus in Londonderry, Ulster.

LEITHMORE ABBEY of St. Mochemoc in the Co. Tiperary, Munster.

MAGHERMUIDE ABBEY of St. Abban, in County Wexford, Leinster.

INNISKELTRAN ABBEY of St. Cannan, in Co. Clare, province of Munster.

DERRY, OR LONDONDERRY ABBEY, of St. Columba, Co. Derry, Ulster.

Abbeys and Priories of Regular Canons of St. Augustin, of the congregation of St. Victor which were formerly in Ireland.

PROVINCE OF LEINSTER, COUNTY DUBLIN.

ST. THOMAS'S ABBEY AT DUBLIN.

In the City of Dublin was the Abbey of St. Thomas, archbishop of Canterbury and martyr, one of the finest and richest houses in the kingdom, in that part of the city now called Thomas-

Court. It was built at Dublin in the suburbs called Thomastown. The founder was Henry II. king of England, in the twelfth century, who made this foundation in the presence of Cardinal Vivian, the Pope's Legate, and of the archbishop of Dublin; this act was to atone for his guilt in the murder of St. Thomas Becket. The Monastican Anglicanum takes no notice of this house being of the congregation of St. Victor; but only that it was of Regular Canons of St Augustin in general. In the second volume of that work, p. 1309, is the charter of king Edward III. reciting and confirming all the donations made to this house. It there also appears, that Walter De Lacy, Lord of Meath, gave to this abbey, the advowson and patronage of several benefices mentioned in his grant; though I admire the authors of that work should call this a priory only, whereas it has the style of an abbey in the very charters which they have given us, and Ware calls it the abbey of St. Thomas at Dublin. To conclude, the abbot of St. Thomas had the prerogative of sitting in the Irish parliament as a spiritual peer, which quality was inherent in his abbey.

There was also a priory of the same congregation, on the river Liffey, without the gates of Dublin, founded in 1219, by Varisius de Pech, and afterwards united to the abbey of St. Thomas last spoken of. See it in the Regular Canons of St. Augustin.

COUNTY WEXFORD.

AT ENNISCORTHY,

On the Isle of Corthy, a small town on the Slane river, about sixty miles from Dublin, was the priory of St. John Evangelist, which was dependent on the abbey of St. Thomas in Dublin, and founded in 1240, by Gerald de Pendergrast, an Englishman, Lord of Enniscorthy, and by John St. John, bishop of Ferns, an Englishman.

COUNTY KILDARE.

SCALA PRIORY.

In a pleasant spot of ground, on the banks of the river Liffey, stood formerly a fine priory, dedicated to St Wolstan, canonised by Pope Innocent III. This house was commonly called Scala Cœli. Richard the first prior, and Adam of Hereford, both of them Englishmen, were the founders in 1205.

COUNTY EAST MEATH.

NEWTOWN PRIORY, NEAR TRIM.

We have already placed this priory of Newtown among those

of the great order of the Regular Canons of St. Augustin, wherein we left Ware; however there is some reason to give it to the particular congregation of St. Victor, as you shall soon perceive when we speak of the priory of Fermoy, in the county of Cork.

PROVINCE OF MUNSTER, COUNTY WATERFORD.

WATERFORD PRIORY.

In the suburbs of the city of Waterford was the priory of St. Catherine, founded by the Danes or Os mans, and confirmed by Pope Innocent III. in 1210.

COUNTY OF CORK.

BALINGRODEGH PRIORY.

Opposite to Fermoy, beyond the bridge over the Blackwater, or Avon-more, was the priory called Our Lady of Balindregh, or Balingrodregh, founded by Alexander Fitz-Hugh, an Englishman. Ware seems to be mistaken in saying, that this priory was of the congregation of St. Victor; for the foundation charter, which is at length in the Monasticon Anglicanum, seems to make it of the great order of the Regular Canons of St. Augustin, as likewise the canons of the priory of St. Peter and St. Paul at Newtown, near Trim, in the county of Meath. The words of the charter are these: "And if perhaps, they cannot among themselves find a prior of their own number, let one by them be chosen, either of the house of the apostles Peter and Paul, in the county of Meath, or of the house of St. Thomas the Martyr at Dublin, from which they received the original and form of their order, if one sufficient and fit be not found in the aforesaid churches." From these words, "from which they received they original and form of their order," which relate as well to the priory of Newtown as to the abbey of St. Thomas, Allemande infers, that not only the priors of Pont-Fermoy, (for so the Monasticon calls it,) was of the congregation of St. Victor, but that the priory of Newtown too, and that Ware was mistaken in placing it among the houses of the great order of Regular Canons of St. Augustin. It is true he has therein followed several other authors, and therefore there may seem to be some controversy still in this case.

There were no houses of the congregation of St. Victor in either of the provinces of Connaught or Ulster.

KNIGHT OF THE ORDER OF ST. JOHN OF JERUSALEM.

PRIORIES, PRECEPTORIES, OR COMMANDERIES,

OF THE

ORDER OF ST. JOHN OF JERUSALEM,

(CALLED KNIGHTS OF MALTA,)

PROFESSING THE RULE OF ST. AUGUSTIN,

FORMERLY OF IRELAND.

THIS order began at Jerusalem, where some religious men obtained leave of the caliph of Egypt to build a monastery, and have chosen St. John the Baptist, their patron, from whence it was called the order of St. John of Jerusalem. They employed themselves in defending pilgrims, going to visit the Holy Sepulchre, also in entertaining and relieving them in hospitals and houses built for them, and lived according to the rule of St Augustin. They behaved themselves so well upon the christians taking Jerusalem, in 1099, that they were held in high esteem with Godfrey of Boillon, and other kings of Jerusalem, bravely defending with their swords the christian religion, until the princes of the west failing to send them succour, they were by the infidels beaten out of Syria, in 1308. Soon after they invaded the island of Rhodes, took it from the Turks, and maintained it 214 years, from whence they were commonly called Knights of Rhodes; but, after a bloody seige of six months, they lost it. At length Charles V., emperor of the Romans, bestowed on them the island of Malta, though they still retain the primitive title of Knights of St. John of Jerusalem.

The Knights Templars were founded also at Jerusalem, in 1118, by some religious men, who undertook to secure the roads for the sake of pilgrims going to the holy sepulchre. As for their religious observance, it was much according to the rules of the canons regular; and Baldwin de Burgy, king of Jerusalem at that time, having assigned their residence near the temple of that

city, from whence they were called Knights Templars. They were of great service against the infidels in the holy war, but at length were suppressed and dissolved by pope Clement V. in the general council of Vienna, in France, A. D. 1311; and their houses were bestowed to the knights of Jerusalem.

This order was not of itself considerable in Ireland, for before the subversion of the Knights Templars it had only one priory, that of Wexford, province of Leinster, (being the grand priory of Ireland) and nine preceptories, or commanderies, which were

KILBEG, KILHEEL, TULLOW } in the county of Kildare.
KILMAINHAM-BEG, KILMAINHAM-WOOD } in the county of East-Meath.
ST. JOHN BAPTIST OF ARDES, county Down.
MORNE, OR BALYNEMONY, county Cork.
ANY, county Limerick.
KILNALEKIN, county Galway.

Allemande observes, that a preceptory and commandery are the same thing, and that what in the court of Rome and the bulls they call a preceptory, is commonly called a commandery.

This order grew up in Ireland upon the ruins of the Templars, for besides the grand priory of Kilmainham, near Dublin, which belonged to the Templars, there appertained to the same the eight following preceptories, or commanderies, viz.

KILCLOGAN, county Wexford.
KILLERGY, county Carlow.
KILSARON, county Louth.
KILBARRY, KILARE, CROOKE, } county Waterford.
CLONAUL, county Tipperary.
TEAGH-TEMPLE, county Sligo.

That grand priory of Kilmainham, with its eight commanderies, was given to the knights of St. John of Jerusalem, when those of the Temple were entirely suppressed under King Edward II., about the beginning of the fourteenth century; when the knights of St. John had two grand priories in Ireland, and seventeen commanderies, of which we are now to speak more particularly, showing when, and where, they were founded, as also the name and quality of their founders.

PROVINCE OF LEINSTER, CO. WEXFORD

WEXFORD GRAND PRIORY.

The grand priory of St. John of Jerusalem was in the town of Wexford, the capital of the county of that name, and a seaport town of the second rank. It was founded in the twelfth

century, under the invocation of St John Baptist and St. Bridget, where it to be is observed that almost all the priories and commanderies of this order bear the same title of St. John, on account of their being hospitallers of St. John of Jerusalem. The name of St. Bridget was added because of the great veneration paid to that saint in Ireland. Tho founder was William Marshall, Earl of Pembroke, who also founded many other religious houses in Ireland of almost every order.

KILCLOGAN PRECEPTORY.

At Kilclogan, a small town, near the conflux of the rivers Barrow and Suire, was a preceptory, or commandery, which first belonged to the Templars, and was afterwards given to the Hospitallers. Some will have it that the O'Mores were the founders.

COUNTY OF DUBLIN.

KILMAINHAM GRAND PRIORY.

The grand priory of Kilmainham, which belonged to the knights Templars, stood on the river Liffey, near the city of Dublin, and was not only a priory but an hospital. It was founded in 1174, under the invocation of St. Mainan, or Maighnan, an Irish saint who lived in the seventh century, to whom that priory was dedicated. Kil signifies a church, and so Kilmainham is the church of St. Mainhan. Richard Strongbow, Earl of Pembroke, was the founder.

CLONTARF PRECEPTORY.

At Clontarf, two miles from Dublin, towards the mouth of the river Liffey, was a preceptory, called of St. Congal, as being dedicated to that Irish saint. It was founded by Henry II. for the Templars. Some pretend that it was founded by the Nettervilles.

COUNTY OF LOUTH.

KILSARON PRECEPTORY.

At Kilsaron was a preceptory of knights Templars, founded in the thirteenth century by Maud de Lacy, an English lady, whose family were lords of Meath.

COUNTY OF KILDARE.

KILBEGS PRECEPTORY.

Neither the time of the foundation, nor the name of the founder,

of this preceptory of the knights of St. John, are mentioned by any author.

KILHEEL PRECEPTORY,

Was also of the same order; but no more is known of it than of the former.

TULLOW PRECEPTORY

Is likewise as obscure as both the last.

COUNTY OF CATERLOUGH, OR CARLOW.

KILLERGY PRECEPTORY

Was the first of the Templars, founded by Philip Borard, an Englishman, in the reign of king John.

COUNTY OF EAST-MEATH.

KILMAINHAM-BEG PRECEPTORY.

At Kilmainham-beg, near Nober, was a preceptory of St. John of Jerusalem, founded in the twelfth century by Walter Lacy, lord of Meath. It was called Beg, or Little, to distinguish it from Kilmainham, near Dublin, which was the grand priory of the Irish Templars.

KILMAINHAM-WOOD PRECEPTORY.

Was of the knights of St. John, founded, as some say, in the thirteenth century, by the Prestons, Englishmen, from whom are descended the lords viscounts Gormanstown.

PROVINCE OF ULSTER, COUNTY OF DOWN.

ARDES PRECEPTORY

In the peninsula of Ardes, founded in the twelfth century, under the invocation of St. John Baptist, by Hugh Lacy, Lord of Meath, above mentioned.

PROVINCE OF MUNSTER. CO. OF WATERFORD.

KILBARRY PRECEPTORY

Of the knights Templars was founded in the twelfth century.

KILLURE PRECEPTORY,

Of the same knights, was founded in the same century; but by whom authors do not mention.

CROOKE PRECEPTORY,

Of the same knights, was founded in the thirteenth century by the Barons of Curroghmore, as some authors say.

COUNTY OF CORK.

BALLYNEMONY PRECEPTORY,

At Morre, or More, otherwise called Ballynemony, was of the hospitallers of St. John of Jerusalem, founded in the reign of king John, twelfth century, under the invocation of St. John Baptist, by Alexander of St. Helena, an Englishman.

COUNTY OF LIMERICK.

ANY PRECEPTORY,

Of the hospitallers of St. John of Jerusalem, was founded after the conquest of William Marsh, an Englishman. The last commander of Any was the bishop of Emly, in 1543, when Henry VIII. suppressed all the religious houses in England and Ireland.

COUNTY OF TIPPERARY.

CLONAUL PRECEPTORY

Of the Templars. No writer mentions either the time of it foundation, or the names of the founders; and it can only be known by the registers of the order, which are at Malta, from which Allemande in vain endeavoured to obtain an extract, in relation to Ireland aad Scotland.

PROVINCE OF CONNAUGHT, CO. OF GALWAY.

KILNALEKIN PRECEPTORY,

Of the Knights Hospitallers, was founded in the thirteenth century, under the invocation of St. John Baptist, by the Flaghertys, Irishmen of quality.

COUNTY OF SLIGO.

TEAGH-TEMPLE PRECEPTORY.

At Teagh-Temple, or House of the Temple, was a preceptory of the knights Templars, Allemande knew no particulars.

It is to be observed, that the grand prior of the Knights Hospitallers of St. John of Jerusalem in Ireland, was a spiritual lord, and as such had a seat in parliament. The grand prior of the Templars had the same prerogative; and I know not, says Allemande, whether the same continued after the priories and preceptories of that order were given to the Hospitallers, or whether after that union the Hospitallers had two grand priories in Ireland. But I know that in other parts of Europe the grand priories of the Templars were made grand priories of the Hospitallers; as for instance, at Paris, where, after the union, the grand priory of the Templars was made a grand priory of the Hospitallers, which is also called the grand priory of France. Therefore, I am apt to believe, that at the time of the general suppression under Henry VIII., there were two grand priories of St. John of Jerusalem in Ireland, viz. that of Wexford and that of Kilmainham near Dublin, and that the two grand priors were lords spiritual, and had seats in parliament.

A REGULAR CANON OF THE PREMONSTRATENSES.

ABBEYS,

PRIORIES, AND OTHER HOUSES,

OF THE

ORDER OF THE PREMONSTRATENSES

IN IRELAND.

This order is also a branch of that of St. Augustin, and there were houses of Premonstratenses in Ireland, which composed a particular province, of which it is to be observed, that in this order, those which in other orders are termed provinces, are called Circariæ, from the word circuire, to go about, because the superiors used to visit the several houses. But to return to the Premonstratenses in Ireland, John Le Page, a regular canon of this order, in his book entitled Bibliotheca Ordinus Præmonstratensis, tells us, that the province, or Circariae of Ireland, in 1326, contained six houses, the names whereof (almost all of which corrupted by that author) are as follows.

THE HOLY TRINITY, in the Archdiocess of Tuam, a daughter of Premonstre in France.

DRUIN-LA-CROSS, a daughter of Driebowig in county of Armagh, and diocese of Connor. We shall show that he is much mistaken here.

GRAFERGOSESIS, a daughter of Drierbourg, in the same diocess and county. Another mistake, grosser than the former.

HOLY TRINITY OF LOKE, a daughter of Premonstre, in the diocess of Elphin, province of Tuam. Another instance, that he knew little of Ireland, and that his information was erroneous.

BALINEUALENSIS, a daughter of Premonstre, in county of Armagh. A corruption of words.

KELVEINENACENSIS. a daughter of Tuam, in the diocess of Enaghdowne, which he corruptly calls Diœcesis Evetanensis.

Ware does not agree with Le Page, even as to the number of houses, which he places thus.

The abbey of theHoly Trinity at Tuam.
The abbey of Enaghdown.
The abbey of the Holy Trinity at Logh-oughter, county Cavan.
The abbey of Goodborn, or Woodborn, near Carrickfergus.

He also adds one house at Ballimore, in West-Meath; but then he himself places it among the order of St. Gilbert, whose houses were composed of religious men of the order of the Premonstratenses, and religious women of the Cistercian order.

Ware likewise adds the priory in the town of Galway; but owns that the said house was afterwards given to the Dominicans, or Black Friars, and that the Premonstratenses were translated from thence to Tuam. This is not to be reckoned.

Ware adds two cells belonging to this order, both in the county of Sligo, the one called Kilamoy, or Atmoy, and the other Kilras.

Let us now see what may be said of all these houses, in regard to the denominations they went by, and time when, and places where they were founded, and by whom. We will begin with the province of Connaught, because the principal house of this order was at that place, there being none either in Leinster of Munster.

PROVINCE OF CONNAUGHT, CO. OF GALWAY.

TUAM ABBEY.

At Tuam, a small town, but the metropolitan see of the province of Connaught, was the abbey of the Holy Trinity, founded, as is said, by one of the Burkes, Earl of Clanricarde, in the twelfth century, and the reign of king John. Le Page only tells us, that this house was in the archdiocess of Tuam, whereas he should have added that it was in the town of that name. He also will have it to be a daughter of Premonstre in France; but Miræus, on the contrary, affirms it was a daughter of the abbey of Steinfield in Podolia, in the kingdom of Poland. Allemande thinks he goes too far to find the mother of this daughter. Miræus says, that this abbey was made the cathedral of the archbishopric of Tuam, which Ware denies, and has Le Page on his side, who, having reckoned up all the cathedrals that were served by canons of this order, does not mention that of Tuam.

ENAGHDOWN ABBEY.

At Enaghdown, once an episcopal see, was, according to Ware, the abbey entitled of St. Mary, or Our Lady de Portu Patrum, a daughter of the abbey of Tuam. Le Page calls it Kailvainena, or Kaivainenacensis; but erroneously, as Ware observes; and that which inclines Allemande to believe that Le Page has corrupted the name, is, that he calls the Bishopric of Enaghdown, Evectanensis; yet it was never so called, but Enaghdunensis.

COUNTY OF ROSCOMMON.

LOUGHKEE ABBEY.

There was an abbey of this order in the island of the Holy Trinity, in the lake which Ware calls Loughkee, and Le Page Loke. The latter says, that this house was a daughter of Premonstre in France, and that it was in the diocess of Elphin. This abbey was founded in 1215, by Mac Moylan, an Irish archdeacon of Elphin. Granted 10th Aug., 36 Elizabeth, to Robert Harrisson for ever, in free soccage, at £26 13s 8d, now worth £533 13s 4d.

COUNTY OF SLIGO.

KILAMOY AND KILRAS CELLS.

Only Ware assigns to this order the cells of Kilamoy, or Atmoy, and Kilras, which were subordinate to the abbey above spoken of. They were also founded by the same archdeacon of Elphin, in 1233. Granted to said Robert Harrisson, who assigned them to William Crofton.

PROVINCE OF ULSTER, COUNTY OF ARMAGH.

DRUIN-LA-CROIX ABBEY.

Le Page places the abbey of Druin-la-Croix in this county, and says it was a daughter of the abbey of Drieburgh in Scotland, and in the diocess Converrensis, whereas he should have said Connorensis, or of Connor. Ware makes no mentions of it.

BALINEVALLENSIS.

Le Page likewise places in this county the house he calls Balinevallensis, a daughter of Premonstre. Allemande knew not what to think of it, for other authors take no notice of any such house.

COUNTY OF ANTRIM.

WOODBURN ABBEY.

Ware gives to this county the abbey of Goodborn, or Woodborn, near the town of Carrickfergus. He adds, that it was a daughter of the abbey of Drieburgh, and founded by some Scottish great men, who settled in this county. I suppose he means the Bissets. Le Page calls this house Grafergosensis, a word corrupted, instead of Knockfergus, or Carrickfergus; but he is much more mistaken in placing it in the county of Armagh, for it was in the county of Antrim and diocess of Connor. Surrendered in 1542 to the Commissioners of Henry VIII.

COUNTY OF CAVAN.

HOLY TRINITY ABBEY.

Ware places an abbey of this order in an island, which he calls the Holy Trinity, lying in the lake called Lough-Oughter; and says it was founded there by Clarus Mac-Moylan, archdeacon of Elphin, and that Charles O'Reilly, an Irish gentleman, was a benefactor to it. However, other authors do not make the least mention of this house, and being in an island of the Holy Trinity, in a lake, or lough, and founded by an archdeacon of Elphin, in the thirteenth century, all of which agreeing with the abbey of the same order, we placed in Roscommon, also in a lough, and in an island of the Holy Trinity, by the same founder and the same century. Allemande says he cannot question but that it was the very same. However, there being some difference as to the time of their foundation, the one being in 1215, and the other in 1249, it is not at all improbable but that they might have been two different houses. Granted, 1570, by queen Elizabeth, to Hugh O'Reilly of the Brenie, head of his sept, for twenty-one years, at £2 15s 8d, now worth £55 13s 4d. Perhaps he was ejected for non-payment of rent; for, by an inquisition taken, 27 Elizabeth, he was found in arrears for eleven and a half year's rent, for this and the monastery of Drumlan.

THE ORDER OF ST. GILBERT,

HAVING SOME DEPENDANCE ON THAT OF THE PREMONSTRATENSES.

At Ballimore, in the County of West Meath, there was a house of this order, founded about 1218, inhabited by Regular Canons Premonstratenses, and nuns of the Cistercian order, living near them in the same manner, says Allemande, as the Franciscan Observants, and the nuns of St. Clare of the Ave Maria live at Paris. Several inquisitions in reigns of Henry VIII. and Elizabeth

A TRINITARIAN FRIAR,

CONVENTS, PRIORIES, AND HOSPITALS,

OF THE

CRUCIFERI, OR TRINITARIANS,

FOR THE REDEMPTION OF CAPTIVES,

COMMONLY CALLED IN ENGLAND CROSSED, OR CRUTCHED FRIARS,

FOUNDED UNDER THE RULE OF ST. AUGUSTIN.

The order of the Blessed Trinity, for the redemption of captives out of the hands of infidels, was instituted in France by St. John of Matha, doctor of Paris, and by St Felix, of the house of Valois, in 1197, both holy priests and solitaries, called to this work of mercy, like Moses and Aaron, by heavenly visions; and was confirmed the following year of 1198, by pope Innocent III., as appears from the first book of his Decretal Epistles, in which the rule of this order is inserted. This commerce of charity soon extended itself over Europe; it was propagated in Scotland in 1211, in England and Ireland soon after The first house in England was that of Richmond, in Yorkshire, near Knaresborough, founded by Richard Plantaganet, earl of Cornwall, and emperor elect of the Romans, brother to Henry III., king of England, in 1219. That of London, in Hart-street, near Leadenhall-street, founded by Ralph Hozier and William Sabernes, citizens thereof, in 1298; an account of which religious houses, and others of the order, with the pontifical, and royal privileges in favour of the redemption of captives, may be found in the tower of London, in the royal exchequer in the palace of Lambeth, near London, and in the archives of Westminster Abbey, as appears from father Dominick Lopez's historical accounts of the Trinitarians of the three kingdoms, printed at Madrid in 1714, which he translated from father John Figueras Carpie's Annals

and Chronicle of the order, printed at Verona in 1645, who had been for some time disguised in England for this purpose; as also from father Bonaventure Baro, of the order of St. Francis, who wrote and printed at Rome the Trinitarian Annals; who also takes notice that the Trinitarians were vulgarly called in England the Crossed, or Crutched Friars, from the cross they have on the bosom, and left arm of their habit. To this day, says he, they call Crutched Friars the place where the convent was at London. Sir James Ware, in his Antiquities, calls them Cross-bearers: Monsieur Allemande's translators and improver calls them Crutched Friars, both making them a different order from the Trinitarians, I cannot see with what foundation; for, according to these authors, the institution of the Cross-bearers, or Crutched Friars, was that of hospitallers under St. Augustin's rule, which the Mathurin's (so called from their convent at Paris, formerly an hospital of St. Mathurin) or Trinitarians of France follow, and profess to this day. The pious work of hospitality is commanded in the primitive rule of this order, in the thirty-third section, in these words: "Every night, at least, in the hospital before the poor, let them pray for the state and peace of the holy Roman Church, and of all christendom, and for their benefactors, and for all those the universal church usually prays."

Honorius IV., A D. 1285, in a Bull directed to the house of Ancona, of the order of the Blessed Trinity, writes thus of their hospitality: "Which, though others laudably discharge, they notwithstanding study to fulfil more laudably its duties, who, making it their cheif employment, not only receive; but bring the poor and sick to their houses. As therefore the beloved children, the minister and brethren of this order, labour with all their might to relieve the necessities of the poor flocking to them from all parts, &c." Innocent VIII in his bull directed to the order in 1458 and 1486, which begins Dum ad sacrum Ordinem, says: "While we take into consideration the holy order of the sacred Trinity of the redemption of Captives; while we revolve in our mind the plentiful harvest which this order incessantly brings forth in the field of the militant church, and the wholesome works which are without interruption practised continually by them, out of the pious offerings made them by the faithful. According to their primitive institution, all their goods are divided into three parts, one of which is converted into hospitality, which in each house of said order is charitably observed, &c." Let us hear to the same purpose the ancient testimony of James de Vitriaco, cardinal bishop of Frascati, and bishop also of Ancona, A. D. 1232, in his Oriental History, p. 329. "There is another order of priests and lay-brothers, holy and acceptable to God, in every place of its habitation, serving God under the title of the Blessed Trinity; hence they are called Brethren, or Friars of the Holy Trinity, &c. And, because corporal exercise is no small help towards advancing in piety, they abound so much in

works of mercy, that all their goods of what soever, they always divide into three parts; one for the redemption of captives groaning in the Saracen bondage; the other for the relief of the poor and sick, whom they mercifully receive into their houses, serving them humbly in their own persons; the third part they reserve for their own use, to support any who live a sober and poor life. In this fullness of charity, in this abundance of piety, they are thereby become so many models to other religious to pattern by, &c." Such were the sentiments also of venerable Humbertres Hedus de Romanis, fifth master-general of the holy order of preachers, writing in 1268, in his book De Medo cudensi Sermones, 27th epistle, p. 150. "The religious," says he, "of the Holy Trinity, to whom Innocent III. gave their rule to live by, reserve the third part of all they possess for the redemption of captives, that are in slavery among the infidels; but the other two parts they make use of in their own support, and in works of mercy, in which they entertain the poor: so that all their goods are divided into three parts, one for the ransom of captives whom the infidels load with chains; the other they employ in works of mercy in their houses; and the third in their own subsistence."

In fine, the Trinitarians have hospitals, not only in Europe, but also in Africa at Algiers, and Tunis, to comfort poor captives in their forlorn situation, to share in their painful suffering, and support them in their faith, too often put the most severe trials. And as the church declares of the holy founder, St. John of Matha, "that he built monasteries, and erected hospitals;" so did his children, successors of his spirit and charity, in succeeding ages. From all which we may justly infer, that the works of mercy, of redeeming captives; and of hospitality, were from its foundation the distinguishing characters of the order blessed Trinity; and that the Trinitarians and the Crutched Friars are the same religious order. Hence the ingenious and accurate Mr Lodge, writing (vol. I. p. 9.) of the convent of Adare, calls it, "The Crutched Friary, for the redemption of captives, imprisoned by pagans."

Most of the houses or priories this order had in Ireland were also hospitals, because these religious men are hospitallers by their institution, and under the rule of St. Augustin. They had only fourteen priories in Ireland, whereof eight were hospitals; their names are these:

Priory and hospital of Dublin,
Priory of Ross, or Ross-bridge, co. Wexford,
Priory in the town of Athy, co. Kildare,
Priory and hospital of Castledermot, same co.
Priory and hospital of Newtown, near Trim, } county East
Priory and hospital of Kells, or Kenlis, } Meath,
Priory and hospital of Kilkenny-West, in West Meath,
Priory and hospital of the Bear, }
Priory of St. Laurence, } at Drogheda,
Priory and hospital of St. John Baptist, }

Priory of Ardee, co. Louth,
Priory of St. Leonard in Dundalk, co. Louth,
English priory in the town of Down.
Priory and hospital in the town of Tuam, province of Connaught.
Priory of Randon, or of Teac-eon, county of Roscommon.
Let us now inquire the time when, and the denominations under which, they were founded, and the names of their founders

PROVINCE OF MUNSTER, COUNTY OF LIMERICK.

ADARE MONASTERY.

This order, Allemande most erroneously says, had only one house in Ireland, which, as Ware in forms us, was at Adare a small town in the county of Limerick and province of Munster, built by the Clangibbons, Irishmen of quality, in the reign of king Edward I. about the middle of the thirteenth century. The famous Gaguin, who was general of this order, says, this house was at Athacia, in the diocess of Limerick. The author of the Idea of this order, assigns this house the same situation; which made Allemande believe, that Ware mistook it, and that this community was at Athassel, on the borders of the counties of Limerick and Tipperary, and not at Adare, which is within eight miles of Limerick. Granted, 37 Elizabeth, with all its possessions, together with the possessions of the Grey Friars, Preaching Friars, and Augustinian Friars, the Abbey of Monasternenagh, and the Nunnery of St. Catherine, to Sir Henry Wallop, at the rent of £26 17s 8d, now worth £537 13s 4d, he being bound to maintain two horsemen on the premises.

PROVINCE OF LEINSTER, COUNTY OF DUBLIN.

DUBLIN PRIORY.

In Dublin was a priory of the invocation of St. John Baptist, founded in 1188, by Palmer, an Ostman, that is, of Danish origin, and of the family which were afterwards earls of Castlemain. This Palmer was also the first prior, and this priory was afterwards an hospital; and in the reign of king Edward III., there were in it 155 sick persons, besides the chaplains and lay brothers. In short, this house was one of the richest of the order in Ireland. The house, site and possessions, were granted to James Segrave of Dublin, for £1,078 15s 8d, now worth £21,575; and the yearly rent of 2s 6d, now worth £2 10.

MONASTERY OF THE HOLY TRINITY,

Founded in 1259, by the Talbot family; granted, 34 Henry VIII, to Walter Tyrrell, at the yearly rent of 6s 1d, now worth £6 1s 8d.

COUNTY OF WEXFORD.

ROSS PRIORY.

Ware does not mention the priory this order had in the town of Ross; but Wading has a bull of pope Eugenius IV. of 1475, which states that the Crutched Friars of this town were all murdered by the inhabitants of Ross, because one of those religious men had killed a principal townsman there; and that the said inhabitants confiscated the said priory to the use of the town. However, the pope by that bull, pardons the order in general for the crime committed by those friars, and ordains that their monastery be restored to them, excommunicating the inhabitants for the slaughter they had made. Allemande does not know whether this be not what Camden means, when he says, that a war which happened between some religious men and the inhabitants of Ross, was the reason why the fine walls of that place were demolished. Elizabeth, daughter and heiress to Richard, earl Strongbow, an English nobleman to whom Ross belonged, built them. Wading at first believed that this quarrel had been between the Franciscans and the inhabitants; but having found the bull we have mentioned, he retracted. Camden does not name what religious men those were. Allemande considers there were Augustinians in the town, besides the Franciscans and the Crutched Friars.

COUNTY KILDARE.

ATHY PRIORY.

At Athy, a town on the river Barrow, beyond the bridge, was the priory of St. John, or of St. Thomas, for it is not agreed to which it appertained, founded in the twelfth century, in the reign of king John, by Richard St. Michael, lord of the castle of Rhebane. Granted, 17 Charles II., to Dame Mary Meredith.

CASTLE-DERMOT PRIORY.

At Castle-Dermot was a priory and hospital, founded in the reign of king John, by Walter Riddlesfort, an English nobleman. This small town is so called from St. Dermot, who did penance there during his life, that place being then a desert. Granted, 23 Elizabeth, to Henry Harrington.

COUNTY EAST-MEATH.

NEWTOWN PRIORY.

At Newtown, being a suburb to the town of Trim, from which it is parted by the river Boyne, was the priory and hospital of

St. John Baptist, founded, by a bishop of Meath, in the thirteenth century. Granted to Robert Dillon.

KELLS PRIORY.

At Kells, or Kenlis, a small town on the river called the Blackwater, which falls into the Boyne, was a priory and hospital of St. John Baptist, founded in the reign of king Richard I., towards the end of the twelfth century, by Walter Lacy, an Englishman, lord of Meath. Surrendered, with its possessions, 31 Henry VIII., and granted, 8 Elizabeth, to Richard Slane, at £1 4 10s per annum, now worth £290.

COUNTY WEST MEATH.

KILKENNY WEST PRIORY.

At Kilkenny-West was a priory and hospital of St. John Baptist, built, as some say, presently after the conquest, by the Tyrrels, English noblemen, and titular barons of Fertulogh in Ireland; for it is to be observed, that in that country there were two sorts of barons, the titular and the parliamentary.

COUNTY OF LOUTH.

DROGHEDA PRIORIES.

At Drogheda, or Tredagh, as the English called it, was a priory and hospital entitled of the Bear, because founded by Ursus de Suamel, an Englishman of distinction, in 1206. Ware says this house originally was only an hospital, and then belonged to the Regular Canons of St. Augustin, and that it was afterwards given to the Crouched Friars; but he knows not at what time that happened.

In the same town the inhabitants founded the priory of St. Laurence; but authors do not tell us at what time.

Near the same town was likewise the priory and hospital of St. John Baptist, which was on this side the Boyne towards Dublin, founded in the twelfth century, by Walter Lacy, an Englishman, lord of Meath, who founded many other houses of several orders in Ireland.

ARDEE PRIORY.

At Ardee, or Atherdee, another town in the same county, was a priory of St. John Baptist, founded in 1207, by Roger Pipard, an Englishman, lord of that town. (See Augustinians here.)

DUNDALK PRIORY.

At Dundalk, a small sea-port town in the same county, was the priory of St. Leonard, founded in the reign of king Henry II. by Verdon, an Englishman. Granted, with all the possessions, in town and country, 1 Elizabeth, to Henry Draycot, at the yearly rent of £11, now worth £220.

A Grey Friary, built in the time of Henry III., by Lord John de Verdon; granted, 35 Henry VIII., to James Brandon, at the fine of £9 10s, now worth £190 10s.

PROVINCE OF ULSTER, COUNTY DOWN.

DOWN PRIORY.

At Down, the capital of the county, and an episcopal see, was the priory of St. John Baptist, founded in the twelfth century, by the famous John de Courcy, the English general. It was called the English priory, to distinguish it from one they called the Irish, which was in the same town, and belonged to the Regular Canons of St. Augustin.

PROVINCE OF CONNAUGHT. CO. OF GALWAY.

TUAM PRIORY.

At Tuam, the Archiepiscopal See, was a Priory and Hospital founded in 1140, by O'Connor, king of Ireland. Ware was uncertain to what order this house belonged. Granted to Richard, earl of Clanrickard.

COUNTY OF ROSCOMMON.

RANDON PRIORY.

At Randon, otherwise called Teac-eon, was the priory of St. John Baptist, founded some say, by king John. It was in his reign; and the Nangles, Englishmen of distinction, were only benefactors to it under king Henry III. This place is on the bank of Loughrea, and there was formerly a strong castle, whereof only the ruins now remain. Ware doubts if it belonged to this order.

A BENEDICTIN MONK.

ABBEYS,

PRIORIES, MONASTERIES, AND CELLS,

OF THE

ORDER OF ST. BENEDICT,

FORMERLY OF IRELAND.

If we were to treat of the order of St. Benedict, as it was in the first ages of its settling, there would be, in Ireland, found more houses of that order than we shall assign, as has been observed in speaking of the Regular Canons, who by one means or other possessed themselves of many houses that originally belonged to the Benedictins; wherefore it is needless to repeat what has been already said concerning those changes, most of which are so uncertain that nothing can be positively asserted of them; for it is still a controversy among those authors who have treated of the ecclesiastical affairs of Ireland, to which of these two orders most of those houses belonged. It will therefore, suffice to set down the houses which actually did belong to the Benedictins, at the time of the suppression of monasteries under king Henry VIII., and at the same time to observe, that several of their houses had been taken from them some time before to be given to other orders.

PROVINCE OF LEINSTER, COUNTY OF DUBLIN.

DUBLIN ABBEY.

The abbey of Our Lady of Oustmanby in Dublin, belonged to the Benedictins, but was given to the Cistercians, in 1139. See the Cistercian order.

Dublin, in Great Ship-street, a monastery founded by king James II on the 6th of June, 1689

About the same time another Benedictin nunnery was erected in Channel-row, opposite to Red-Cow-lane, in Dublin, and the church was consecrated under the invocation of St. Brigit, by Dr. Patrick Russell, archbishop of Dublin, in the presence of king James II. But this monastery was kept by Dominican nuns from 1716 until its removal thirty or forty years since.

AT LEIXLIP.

A monastery stood in 1463 near this village.

COUNTY OF WEXFORD.

GLASSCARRIG ABBEY.

At Glasscarrig, a small town on the coast, was an abbey, founded by some English persons, in the twelfth century; some say by Griffith Condon, David Roche, and others, in the fourteenth century.

COUNTY OF WESTMEATH.

FOURE PRIORY.

At Foure was the priory of St. Taurinus, being a cell to the abbey of St. Taurinus, in the city of Evreux in Normandy. See it among the Regular Canons of St. Augustin. Founded by St. Fechin in the seventh century; afterwards for Benedictines in 1218.

PROVINCE OF MUNSTER, COUNTY WATERFORD.

WATERFORD PRIORY.

At Waterford, the capital of the county, and an episcopal see, was the priory of St. John Evangelist, founded by king John, when he was but earl of Morton, that is, during the life of his father king Henry II., and his brother king Richard I. The said king John called this priory his Alms House, by which it appears that it was very rich. It was a cell to the abbey of Bath in England.

COUNTY OF CORK.

CORK PRIORY,

At Cork, the capital city of the county, and an episcopal see, was another priory of this order, founded by king John, and likewise a cell to the abbey of Bath.

At Cork, in St. James's-st., a monastery of St. John Baptist, founded by William de Barry, ancestor to the earls of Barrymore, A. D. 1300.

COUNTY OF TIPPERARY.

CASHEL ABBEY.

At Cashel was an an abbey of this order, called of Rupe-Cashel, suppressed by an archbishop of that city, having expelled the Benedictins, and given their possessions to an abbey of Bernardins, which he founded in that town. See it in the Cistercian order.

LOGHROE.

See an account of this house among the Regular Canons.

TIRDAGLAS ABBEY.

At Tirdaglas, a town formerly in better repair than it is at present, was, as Allemande thought, the only abbey St Collumban had in Ireland. He is the same person who founded Luxueil and some other abbeys in France. Historians tell us, that St. Colman, bishop of Lindisfarn and Mayo, was also abbot there. Be it as it will, Allemande did not pretend to affirm that the Benedictins kept this abbey of Tirdaglas till the reign of Henry VIII., or could preserve it from the encroachments of the Regular Canons in Ireland; for he did not find this abbey belonged to the Benedictins at the time of the suppression of monasteries.

KILCOMON ABBEY.

At Kilcomon was the priory of Ss. Philip and Jacob, founded by Philip of Worcester, an English nobleman, about 1184, the foundation charter whereof is in the Monasticon Anglicanum. It appears that the founder was constable of Ireland, and that he gave several lands, of which he was possessed in that kingdom, to the abbots of Glastonbury, upon condition that they should build a monastery of their order at Kilcumon, which place he also gave them; and thus this priory was a cell to that abbey, which Ware has not taken notice of.

PROVINCE OF CONNAUGHT, COUNTY OF MAYO.

MAYO, INNISBOFINDE, AND TEMPLE GERARD ABBEYS.

Allemande takes notice in this country of the abbeys of Mayo and Innisbofinde, founded by St. Colman, and that of Temple Gerard, or Elytheria,, built by St. Gerard, because not only the

Benedictin writers, as Trithemus and Wion; but many others affirm, that those saints were of the order of St. Benedict, and that these abbeys were of the same order from their first institution; but, with regard to that, as Ware and Colgan, (who were so knowing in the antiquities of Ireland,) declare that the said houses were in the possession of the Regular Canons, at the time of the suppression of monasteries by king Henry VIII., I thought it proper to place them under the order of the Regular Canons of St. Augustin.

ARDCANE CELL.

At Ardcane was a cell of this order. Ware says, it was united to the nunnery of Kilcreunata, or Casta Sylva, that is, Chaste-Wood, under the county of Galway.

AT ARDCARNE.

A nunnery of Benedictines, which was a cell to the abbey of Kilcreunata, in the county of Galway.

AT KILCREUNATA.

A nunnery, founded, in 1200, by Cathald O'Connor Crovderg, for Benedictine nuns; Lady Fynola, daughter of Felym O'Connor, was abbess in 1300. Granted to Richard, Earl of Clanricarde.

AT KILLOEBHAIN.

A religious house of some sort. St. Maccectus of this house was smith to St. Patrick, and made the famous relic called Finnfaidhead. Now the Protestant place of worship.

COUNTY OF ROSCOMMON.

ATHLONE ABBEY.

At Athlone was an abbey of St. Benedict. See what is said of it in the Cistercian order.

INNISMEAN CELL.

At Innismean, or the isle of Mean, was a cell of this order; which Ware says was also united to the nunnery of Kilcreunata in the county of Galway.

PROVINCE OF ULSTER, COUNTY OF DOWN.

DOWN ABBEY.

At Down, the capital of the county, and an episcopal see, was an ancient priory, the church, whereof then was and still is, the cathedral, under the invocation of the Holy Trinity. The famous John de Courcy, earl of Ulster, and general of the English, turned out the secular canons in 1183, placed Benedictin monks in their stead, and at the same time changed the title of the Holy Trinity into that of St. Patrick; whereupon Camden, in his Chronicle of Ireland, reports, that the said Courcy being made prisoner by order of John, king of England, on account of his refusing to do homage to him, for the lands he held in Ireland, alledging, that he had helped to conquer them; he often cried out in the prison: "O! my God, why do you treat me thus, who have built, founded, and repaired so many regular houses?" The same author also asserts that the Holy Trinity appeared to him in his sleep, and said: "why have you taken me from the place I held in the church of Down, and given it to St Patrick? For that reason you shall never be restored to your possessions in Ireland; but for the good things you have done in that kingdom, you shall be honourably discharged out of prison;" which afterwards happened accordingly. To return to the priory of Down; St. Malachy, bishop of the place, gave large possessions to it, as may be seen in the donation charter, which is at length in the additions to the Monasticon Anglicanum, where are the names of above fifty parcels of land which that archbishop gave to the priory, only reserving to himself the moiety of the offerings made at the feasts of Christmas, the Purification, St Patrick Easter, and Whitsuntide. He farther expressly reserved to himself the dignity of abbot, wherefore, says Allemande, this house had after that the title of an abbey, although only a priory at its first foundation.

By the said foundation charter it farther appears, that this abbey or priory had some dependance on the abbey of St Werburgh at Chester, in England; for De Courcy, the founder, gave the abbey of St Werburgh several lauds he had in England, upon condition that the convent there should send a prior and monks to settle in tho cathedral of Down. The same founder also added that he would have this priory always to depend on that abbey.

We farther find in the Monasticon, that the founder gave to the priors of Down, all the demesnes he had about that town, and particularly the land of Ballicrou, and that of St George, on which part of the town of Down had a dependence. He likewise gave his tolls on the rivers of Strangford, Carlingford, Carrickfergus, Bann, and all others he had in Ireland, with the exception of the toll of Lothcatel and Art. He also gave the tithe of all his cattle that he had on his lands, and of all his fisheries.

There is another charter, by which Hugh De Lacy, though an enemy to the founder, gave the right of fishing on the river Bann

to this priory. I have thought fit to mention all these particulars, says Allemande, to shew that I say nothing which is improbable, when I affirm that this priory had about £3,000 revenue; and I conclude with this observation, that the bishops of Down and of Connor, the abbots of Inis, Holm, and Sabol, and the priors of St. Thomas of Mucknor, Carrickfergns, &c., were present at the writing of the foundation charter, and subscribed it. It must not be omitted here, that the abbot or prior of Down was a spiritual lord, and as such had a seat in Parliament.

The monks of this house begged of Henry III. some small dwelling in England, and his assistance towards rebuilding their church, which had been burnt during the wars, as appears by their petition in Fœdera et Convent. et p. 250. A. D. 1220. An 4, H. 3 Ex. Orig. Bundela Brevium in Turre Lond.

ARDES PRIORY.

In the peninsula of Ards, according to Ware, was the priory of St Andrew, commonly called Black-kill, or the Black Church, from the habits of the Black Monks, or Benedictins, being in that colour. This priory was founded in 1218, by Hugh De Lacy an English nobleman, who made it dependant on Lonley, of the same order, in the diocess of Mans in France, from whence he brought monks to found this priory in Ireland. It is true, we are told, that in process of time this priory was united to the cathedral of Armagh, and that by the consent of the abbot of Lonley, and that the archbishops of Armagh gave £200 sterling in satisfaction to the abbey of Lonley, which was a considerable sum in those days, for it was under Edward III, at the beginning of the fourteenth century. Others pretend that this union was not fully brought to pass till the reign of king Edward II., grandson to Edward III, John Colton being then archbishop of Armagh. This is what Ware reports, which is contrary to what we find in the Monasticon Anglicanum, which gives us the foundation charter of this priory, and in it this monastery is called St. Andrew of Stokes; and says the founder was John de Courcy, and not Lacy. By this charter he gives to this priory ten carncates of land in his feof of Art, otherwise called Macalogra, and all the fee-farm tythes from the river Darnout to that of Carlingford, excepting those of the castles of Armagh and Ontagh, which he reserves to himself. The abbot and monks of Lonly in France, also yielded and gave up this priory to the archbishop of Armagh; but the charter of surrender being only an extract, it does not mention whether the archbishops gave any consideration for the same. Nor does that charter bear any date, which is an omission too frequent in many others.

ERYNACH,

Or Carrig, near Erynach, in the same county, abbey of the

Blessed Virgin Mary, founded by Magnellus Makenlesse, A D. 1127.

NEDDRUM ABBEY, OR PRIORY.

At Neddrum was an abbey, or priory, founded in 1122, says Ware; but the Monasticon places it in 1179, which Allemande takes to be right, for the foundation charter proves that John de Courcy was the founder, and that, when he had subdued Ulster, he gave two thirds of the isle of Neddrum in Ireland to the abbey of St. Bega in Coupland, in the county of York in England, upon condition that they should build a house of the order of St. Benedict, at Neddrum. Now Courcy did not subdue Ulster till king Henry II. arrived in Ireland, which was not till 1172, so that Courcy could not found an abbey in Ireland almost fifty years before that; besides, all other foundations in Ireland by this Courcy were after 1172, so that Ware was certainly mistaken in this point.

But archbishop Ussher differs much more in relation to this abbey of Neddrum, for he tells us, that St. Coelan, or Kelon, who lived in the sixth century, was abbot of Neddrum, and afterwards bishop of Down, which is making that saint the founder of this abbey, almost six hundred years before the foundation we have spoken of by Courcy; so that if Ussher had been in the right, Courcy had been only a benefactor or restorer of this house, and it would have been a great error in Ware and Dugdale to refer the foundation thereof to the twelfth century; but it was certainly a mistake in Ussher, since the foundation charters, which are in the Monasticon at length, do not make the least mention of any former foundation.

There is another charter by which Roger de Dunesford, an Englishman, in 1194, gives to the monks of Neddrum the church of Anelort, with all its revenues, and all other his possessions, reserving nothing to his heir but the lands of Dunesford, given him by Courcy. It is to be observed, that this Roger made the donation at the time when he took upon himself the habit of St. Benedict, in the abbey of St. Bega in Yorkshire, and that his son and heir was consenting to the same, whence Allemande infers that the abbey, or priory of Neddrum had a dependance on that of St. Bega.

Allemande says, that Brion des Eschalers, and other private persons, having bestowed many gifts on this house, they are confirmed by the cardinal of St. Stephen, legate of the holy see. In that charter, dated in the year 1202, this house is called a priory, whereas in all others above-mentioned it is stiled an abbey.

COUNTY OF ANTRIM.

DRYMILD PRIORY.

The Monasticon Anglicanum gives us a grant of one William

de Burgh to F. Richard, a Benedictin monk of the abbey of Glastonbury in England, of the land of Ardimur in Ireland, to build a priory there, which was afterwards called Drymild. This Richard was the first prior there. The charter does not bear any date, nor does it mention in what county Ardimur, or Drymild, was seated, so that Allemande places it in the county of Antrim, upon some slight conjectures, without presuming to be positive.

COUNTY OF LONDONDERRY.

LONDONDERRY ABBEY.

Since all authors agree, that the order of St. Columban, which was a particular institute in Ireland, and in other parts of Europe, where it get a footing, was afterwards united to that of St. Benedict, and that they were afterwards one and the same order; though some particular authors pretend, that the order of St. Columban from the beginning was not distinct from that of St. Benedict; but only a peculiar congregation depending on that great order, as several others do at this day; we cannot err in giving to the order of St. Benedict, all the houses that St. Columban founded in Ireland; for, whether by their first institution they were of this order, or that they became so in process of time, still it is certain that they belonged to that great order of St Benedict, and were of the same society, at the time of their suppression. This being pre-supposed, we are here to observe, that, according to Ware, St. Columban founded an abbey at Londonderry, in 445, though Ussher says it was in 546, and gives it to St. Columba. The latter of them seems to be in the right, for the monastery of Dearmagh, which was also founded by the same saint, was of the middle of the sixth century, and not of the fifth. And, whereas Ware tells us, that this abbey was called the Black Cell, that it was a daughter of the abbey of Armagh, of which we shall speak in the next place, and that Camden believed St. Columban to have been the founder; and, on the other hand, Ussher says, this abbey of Londonderry was, like it's sister, Dearmagh, called the Field of the Oak, or of the little oak, and that it was of the order of Regular Canons of St. Augustin: all this, I say, inclines me to believe, that there two several abbeys at Londonderry, whereof that which Ware tells us was of the order of St. Benedict, and daughter to that of Armagh, had been founded by St. Columban. However, that which made Allemande hesitate on this occasion is, that the fifth century does not suit with that saint, who did not live till long after, as we shall make appear in speaking of the abbey of Armagh. Ware, as well as some other authors, were not well acquainted with the difference there was between St. Columban and St. Columba, but doubtless deceived by the resemblance of the names, though they were both founders of orders. It is also to be observed, for the full information in this particular, that St.

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